Humane Prudence,

OR THE

A R T

By which a Man may

Raise Himself & Fortune

TO

GRANDEUR.

The Fifth Edition: Very much enlarged, divers new Sections added, and the whole Corrected, by the Author.

Non dicere, sed facere beatum efficit.
Pluris est prudenter agere, quam sapienter cogitare.

LONDON,
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TO THE

Virtuous and moſt Ingenious

Edward Hungerford Eſq;

NOthing gives a greater Luſtre and Ennoblement to the braveſt Perſon than to act according to the Maxims of Prudence: There are many Men which are wiſe in Picture, and very Learned in Triſles, but when they come to Buſineſs, they are of no more uſe than a Sun-Dial in the Grave; that is the beſt Philoſophy which teaches Men Prudenter agere, *rather than* Sapienter Cogitare.

If the World would ſpend that time in active Philoſophy, and in the Study of things which are of ſolid uſe, and come home to buſineſs, (which they ſpend in Cobweb-Learning to

catch Flies) Men would be more Judicious and Knowing at twenty years of Age, than usually now they are at Seventy; Prudence, like Mines of Gold, is found but in few places; though its now in the Oar, yet active Philosophy will refine it; to think well is to dream well; its action that doth ennoble, and give the true embellishment; as virtue is the lustre of action, so action is the life of virtue: this little Manual, if you please soberly to Read it, and Practise those Principles therein contained, (tho you have erected a fair structure of knowledg to your self) yet I dare say, it will build you a Story higher: the conversation of Men is a good expedient to Cultivate and improve your parts; reading of Books may make you Learned, but it's Conversation and Action that make Men wise; the Theory of that Learning which the World hath for many years admired, hath been good for nothing but to dispute

spute Piety and Truth out of the Church, Justice and Honesty out of the State.

Of this, Valentinian *and* Lucinius, *Emperors of* Rome, *had experience, when they termed Learning the Plague and Poison of a Kingdom; and* Lycurgus *was not far from this Opinion, (the better to extinguish the firebrands of Letters) when he established Ignorance in his Republick.*

If we consult the Register of Times, we shall find, that Seditions and Revolutions, Heresies and Schisms, have not been any where so frequent as in Common-wealths, where this kind of Learning was in great esteem, and even when it triumphed most; Ambition and Pride march always in the reer of great Knowledge; whereas we have observed, that those which are not too Learned, are commonly the best Subjects, and the wisest and honestest Men.

There are many that are great Opinionasters, and high in their own Conceits; but you may take the Elevation of their Parts without a Jacob's *Staff: These Men think, if they have read* Aristotles *Physicks and Politicks, they have exactly surveyed the great round of Nature, fathomed the Moon; and that they know by what Strings, and upon what Pins, Wheels and Hinges, the whole Universe moves; whereas, if they had seriously studied Nature, and active Philosophy, they would no more value all the Learning they now have (though Learned in their own Conceits) than we do the wagging of a Straw at the* Antipodes: *these Sophisters, like* Diogenes's *Archer, who could hit every-where but the right Mark; or like some persons who can give a good ground to others, but cannot Boul themselves: whereas the Philosophy of a wise Man is,* Honeste vivere, prudenter agere, alterum non Lædere

dere, ſuum cuique tribuere.

Some part of this Manual was formerly Dedicated to a Perſon of great Honour and Merit, who is ſince deceaſed; you being the next Heir to all his Virtues, there is none can make ſo good a Title to Humane Prudence *as your Self.*

This will ſerve you, as the Philoſophers Mirror, to dreſs your ſelf by, to tune your Paſſions, and if any thing be amiſs, to correct it.

Nothing will add a greater Ornament to you, or render you more renounced than Learning and Virtue.

When Alexander *had defeated the Army of* Darius, *amongſt the ſpoils there was found his Cabinet, ſo rich, and of ſuch value, that there being a diſpute what to lay in it;* Alexander *ſaid,* Ile ſoon end that diſpute; Ile lay *Homer's* Works in it: *Such eſteem he had for Learning: It was* Philip *his Father that made him* Alexander, *but it was his own Virtues*

that

that made him ALEXANDER *the Great.*

By riches you may make Friends, by Honour and great Place oblige many; but by your Virtue you may oblige the whole World.

Private Men for their Virtues have been made Kings; and Kings for their vices have been dethroned.

Riches may be wasted, Honour lost, but Virtue will make you immortal, because it self is so.

You have made a fair progress in your Studies beyond your age; if you proceed in that course you will be the glory of the age you live in.

Alphonsus, *that incomparable King of* Spain, Sicily, *and* Naples, *was so devoted to his Studies, and had such Honour for Learning, that for his Crest, he gave a Book open; if you will be a Prince, imitate that great King.*

Non à caſo è virtute anzi è bella arte.

As much as you excel others in the goods of Fortune, ſo ought you to be excellent amongſt the good in Virtue.

The Nobleneſs of your Geniture is a Spur to Virtue: and if Virtue could have been propagated, you had been one of the moſt Virtuous Perſons in the World.

After you have made your progreſs through the Roſary of Virtue, imitate the induſtrious Bee, and gather from the Flowers thoſe things which afterwards may be moſt uſeful and ſerviceable unto you.

Ageſilaus *was asked what Youth ſhould Learn?* That, *ſaid he,* which they ſhould uſe when Men.

I ſhall not trouble you further, but beg that you would be pleaſed to look into

into this Mirror, made up of other Mens Christals, and my own Errors: here thou maist see what thou art, or what thou shouldest be. I am,

SIR,

Your Friend

and Servant

W. de Britaine.

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Humane Prudence,

OR THE

Art by which a Man may

Raiſe Himſelf and Fortune

TO

GRANDEUR.

SECT. I.

Of STUDY.

SIR,



Know you are Ingenious and Induſtrious; the conjunction of two ſuch Planets in your youth, doth preſage much good unto you: You are now entring upon the Theatre of the

 World,

World, where every one must act his part; what part you may act, I know not; but if it be your fortune to act that of a Begger, do it with as much grace and comelineſs as you can.

Never perplex your Head with the Schools, whether a Myriad of Angels can dance upon the point of a Needle; nor ſpend time in the finding out of the proportion between the Cylinder and the Sphere, though the invention highly pleaſed *Archymedes*.

Neither will it become you to quarrel the Orthography of a word, and whether we ſhould write *fælix*, or *felix*, but get to be ſo.

What doth it concern us to know how many knots were in *Hercules* club, or whether *Penelope* was honeſt or no? ſtudy how to be ſo your ſelf.

It will be an inſtance of great prudence in you, to ſtudy things which may be of ſolid uſe, and come home to buſineſs; the whole Province of Learning is infeſted with frivolous diſputations and vain Impoſtures.

And a great part of that which we call learning, is like cob-webs, which though they ſeem fine and artificial, are of no uſe.

I could never endure thoſe Studies that furniſh me only with unactive thoughts, and uſeleſs diſcourſe, that teach me only to think and ſpeak.

Knowledge is the Treaſure of the mind, Diſcretion is the Key that opens it; its that which gives luſtre to all other Learning, as the Lapidary doth by his art to unpoliſhed Diamonds.

The moſt neceſſary Learning for mans life, is to unlearn that which is naught and vain.

By our education we receive ſuch impreſſions, that its more than work enough for our riper years even to unravel the prejudices of our youth, and unlive our former life.

That's the beſt knowledge that makes us good, rather than learned.

Study Geometry and Muſick, by the firſt, you may learn to meaſure your appetites, and know when you have enough; by the other to tune your affections, and keep all your paſſions in conſort within your ſelf: but of all Muſick I would adviſe you to apply your ſelf to the Dulcimer, rather than to the Sack-but.

I must confess, the Speculations of the Metaphysicks (which are nothing but the Needle-work of curious brains) are exceeding pleasant; but pleasure without profit, is a Flower without a Root.

And all the Philosophy in *Aristotle* and *Plato*, or the sublime Theorems of the Schools, will not pay one debt.

Antisthenes being asked what he gain'd by his Learning, answer'd, That he could talk with himself, so that he need not be beholden to others for delight; its no small happiness to live comfortably within doors, and entertain our selves with our own thoughts.

Add to your own Stores from Observation and Experience; a way of learning as far beyond that which is got by precept, as the knowledge of a Traveller exceeds that which is got by a Map.

The whole Universe is your Library. Conversation, living Studies, and Observations, your best Tutors.

Books give us the first notions of things, they contribute Materials for the Structure of a beautiful Palace: but its the knowledge of the World which

teaches

teaches us the Architecture, and shews us the Order and Connection of all Parts, which makes us appear accomplisht, and renders us Wise in our Actions.

In any Art or Science, to be first in Eminency, is a great Advantage; for those that come after will be counted but Imitators of those which went before.

Hence it is, that any part of Philosophy penned by *Hermes*, *Trismegistes*, any Script of Geography bearing the Name of *Anaximander*, any Musical Composition Sung by *Amphion* to his Harp, any piece of Mathematicks said to be Writ by *Zoroastes*, for the Honour of being reckoned to be the first, is also reckoned to be the best.

An Illiterate Person is the World in Darkness, and like to *Polyphemus Statue* with the Eye out: I envy none that knows more than my self, but pity them that know less.

Nothing doth more dignifie a Person than Learning, and no Learning makes a Man more Judicious than History: That gives an Antedate to Time, and brings Experience without Gray Hairs, and makes us Wise at the

Coſt and Expence of others.

Study well the Book of Nature, (it lyeth open to all, but read or underſtood by few) in that you may learn more than in all the Volums in the Univerſe; and to ſpeak freely to you, I am not much concerned when I read of the Burning of the Library of *Ptolomy* at *Alexandria*, nor ſhould I have been troubled if I had ſeen it in its Urn.

For *Multitudo Librorum* is but *Jucunda animi diſtractio.*

But the Treaſury of Nature cannot be Exhauſted, every day it affords new Matter of Admiration.

Now that we are ſatisfied in the Operations of the Magnet, methinks there is nothing in the whole Round and Orb of Nature, that to an Inquiſitive Head can ſeem difficult.

In Matters cognoſcible and framed for our Diſquiſition, your Induſtry muſt be your Oracle, and Reaſon your *Apollo*; not to know things without the Arch of our Intellectuals, is the Imperfection of our Nature, not Knowledge, for Mortal Eyes cannot ſee beyond their *Horizon.*

The

The way to Knowledge is to weigh things by their own Weight, and not by the weight of Words and Authorities.

Truth is known but of a very few, and false Opinions go current with the rest of the World.

Study to be Eminent, Mediocrity is not an Object big enough for a brave Soul: Eminency in a high Employment, will distinguish you from the Vulgar, and will raise you to the Category of rare Men; to be eminent in a low Profession, is to be great in little, and somthing in nothing.

There was a Man who presented to *Henry* the Great of *France*, an Anagram upon his name (*Borbonius*) which was *Bonus Orbi*, *Orbus Boni*, the King asked him what it meant, he told him, that when his Majesty was a *Hugonot* he was *Bonus Orbi*, but when he turned Catholick he was *Orbus Boni*; a very fine Anagram, saith the King; I pray what Profession are you of? Please your Majesty I am a maker of Anagrams, but I am a very poor Man: I believe it, said the King, for they that use that Trade cannot grow very Rich.

I would not have you like a Friperers Shop, that hath many Ends and Remnants in it, but never a good Piece.

He that is *Beta* in many things, is *Alpha* in none.

I must confess in some dull Ages, and amongst Narrow Souls and Gross Spirits, it hath proved dangerous to be learned; about one hundred and eighty years ago (so blind an Age was it) that to know *Greek* and *Necromancy* was one and the same thing with the Illiterate.

And I have somewhat wondred, that Pope *Paul* the Second should declare them to be Hereticks which pronounced the word *Academy*, the Seat of Oracles and Learning.

However I shall have a singular regard for them that bring any new Invention or Discovery to the Republick of Learning.

I Honour *Carpus*, or those others who e'er they were, which were the first Discoverers of the Medical Efficacy of Quick-silver; they have thereby reliev'd more distressed Persons, than if they had built many Infirmeries or Hospitals.

I much admire the rare Invention of the Microscope and Telescope, and must pay my Thanks to the Authors of them (of which Antiquity gives us not the least hint.) By the assistance of these Dioptrical Glasses, you may observe the curious Mechanism and excellent Contecture of the Minutest Animals, and that in these pretty Engines (by an incomparable Stenography of Providence) are lodged all the Perfections of the largest Animals; so that were *Aristotle* now alive, he might Write a new History of Animals, for the first Tome of *Zoography* is still wanting, the Naturalists hitherto having only described unto us the larger and more voluminous sort of Animals, as Bears, Bulls, Tygers, *&c.* while they have regardlesly passed by the Insectile *Automata*, those living Exiguities with a bare mention of their Names.

The new World of Experiments is left to the Discovery of Posterity; but it hath been the unhappy Fate (which is great pity) of new Inventions to be undervalued; witness that excellent Discovery of *Columbus*, with the great neglect which he underwent before and after it.

But let nothing discourage you; Worth is ever at home, and carrieth its own Welcome with it: your own Vertues will innoble you, and a gallant Spirit will make you Cousin-German to *Cesar*.

It is the Ruine of many Men, because they cannot be best they will be none, and if they may not do as well as they would, they will not do as well as they may.

Fortune is like the Market, wherein many times if you can stay a little, the Price will fall.

Let great Actions encourage greater; and let Honour be your Merit, not your Expectation.

SECT.

SECT. II.

Of Religion.

LInk not your ſelf with any Parties or Deſign, but with all Chriſtians in Communion; for you will find it true in ſome Perſons, that *Maxima pars Studiorum, eſt Studium partium.*

Be not an Abettor of the prevailing Faction, nor an Aſſerter of the Opinions in Faſhion, though it be the way to Wealth and Honour; value no Man becauſe he is of this or that Opinion, but eſteem every one that walks Vertuouſly according to the Maxims of Piety and Juſtice.

Piety will make you Proſperous, at leaſt it will keep you from being Miſerable.

Thoſe are the moſt Godly and Religious Men, which are truly Juſt and Honeſt.

Study to live a Holy Life; Holineſs is the moſt prevailing intereſt in the World, for God is on that ſide.

For

For my self, I wish the Christan World Unity in the few Fundamentals, which are necessary, Liberty in things Indifferent, and Charity in all things.

I know there are many things obtruded upon the World, as Oracles of Heaven, when they are but the accustomed Cheats and Delusions of Impostors.

But wise men cannot be content to be abused with Umbrages, nor is the World any longer to be entertained with Dark-Lanthorns, since God hath said, *Fiat lux.*

I must confess, I have not Faith enough my self to swallow Camels, nor can I perswade my reason to become a Dromedary, to bear the whole luggage of Tradition; or the Impostures of the *Alchoran.*

Faith may sometimes exceed reason, but not oppose it; and it may be above sense, but not against it: thus whiles Faith doth assure me that I eat Christ effectually, sense doth assure me that I see bread, and taste it really: for though I often-times see not those things that I believe, yet I must still believe those things that I see.

I can pay no reverence to a gray-headed Error: As Antiquity cannot privilege an Error, ſo Novelty cannot prejudice Truth.

There is nothing in it ſelf more excellent than Religion, but to raiſe factions and diſputes about it is to rob it of its glory: Its admirable to me, that, that which was deſigned to make us happy in another World, ſhould by its diviſions make us moſt miſerable in this; and that which was ordained for the ſaving of Mens Souls, ſhould be made uſe of to take away their lives.

I like not that Religion which, like *Draco*'s Laws, is writ in blood.

I never was diſaffected to any that were of a different perſwaſion from me in point of Religion, but wiſhed them liberty of Conſcience, ſo they would make Conſcience of their liberty; and always thought that the Sword and Piſtol were no very good Logick to convince a doubting Conſcience.

I was never ſo rigid a Cenſor as to dam all thoſe which were not within the pale of the Church; my Charity makes me think, that its poſſible there

there may be a *Limbo* reserved for the very Indigines of *America*.

I never affected any Schism, being against a main Article of my Faith, *viz. The Communion of Saints*, which makes the Church Militant and Triumphant one Parish.

I have ever endeavoured to make my thoughts and practice concentrick to the great Sphere of the Church: The Apostles Creed (which was the old rule) is the complection of my belief, and the Articles of it the Twelve Signs of the Zodiack of my Faith.

I never was an Idolater of many of the Theorems of the Schools, or burnt incense to them, yet I must confess, that *unum Augustinum mille Patribus, unam Sacræ Scripturæ paginam mille Augustinis præfero.*

That Religion to me seemeth best, which is most reasonable; especially if we consider how much of interest, and the strong Impressions of Education, there is in that which many call Religion.

I do not speak this, that you should try the Articles of your Creed by the Touchstone of *Aristotle*.

Be

Be content with a ſingle Faith in God, the Comforts of a good Life, and the hopes of a better upon true Repentance; and take the reſt upon the Authority of the Church.

In things neceſſary go along with the Ancient Church; in things indifferent, with the preſent.

Though you have ſome Opinions and Notions of your own, yet yield (as the Orbs do for the order of the Univerſe) to the great Wheel of the Church.

Let it be an Article of your Faith, to believe as the truly Catholick Apoſtolick Church believes, and the great Rule of your Practice to live as the Law directs.

A ſound Faith is the beſt Divinity, a good Conſcience the beſt Law, and Temperance the beſt Phyſick.

Let not your Faith, which ought to ſtand firm upon a ſure Foundation, lean over-hardly, on a well-painted, yet rotten Poſt.

If in Scripture ſome Points are left unto us leſs clear and poſitive, be content, it is that Chriſtians might have wherewith to exerciſe Humility in them-

themselves; and Charity towards others.

Never wrest Scripture to maintain a Truth, lest custom in that teach you to wrest it to an Error.

Be careful not to exasperate any Sect of Religion; rigour seldom makes ill Christians better, but many times it makes them reserved Hypocrites.

Zeal doth well in a private Breast, and moderation in a publick State.

Set bounds to your Zeal by Discretion, to Error by Truth, to Passion by Reason, to Divisions by Charity.

Never contend over passionately for Ceremonies (which are but the Suburbs of Religion) to the disquiet of the Church: its better for the Church to be without some Truths than to have no Peace.

Optimus animus est pulcherimus Dei cultus.

If you design to make your self happy, look to your Thoughts before they come to Desires; and entertain no Thoughts which may blush in Words.

The best way to keep out wicked Thoughts is always to be employed in good ones; let your thoughts be where

your

your happineſs is, and let your Heart be where your Thoughts are; ſo though your habitation is on Earth, your converſation will be in Heaven.

Let your Thoughts be ſuch to your ſelf, as you need not be aſhamed to have God know them; and Words ſuch to God, as you need not be aſhamed Men ſhould hear them.

It was one of *Pythagoras*'s Symbols, *De Deo loqui ſine lumine nefas eſto*: I muſt confeſs, I cannot think of God without an Extaſie, or ſpeak of him without a Soloeciſm.

If your endeavour cannot prevent a vice, let repentance lament it; with the ſame height of deſire thou haſt ſinned, with the like depth of ſorrow thou muſt repent; thou that haſt ſinned to day, defer not thy repentance till to morrow: He that hath promiſed pardon to thy repentance, hath not promiſed life till thou repent.

Make uſe of time if thou loveſt eternity; know yeſterday cannot be recalled, to morrow cannot be aſſured: to day is only thine, which if thou procraſtinate, thou loſeſt it; which loſt, is loſt for ever.

Let

Let all your actions be *a Deo, in Deo, ad Deum*; never venture on any action unless you bring God to it; nor rest satisfied unless you carry God from it.

Be assured he hath no serious belief of God, or the World to come, who dares be wicked.

Instead of a *Cato*, set before you a God, whose Eye is always upon you, and therefore keep your Eye always upon him.

Fear to do any thing against that God whom thou lovest, and thou wilt not love to do any thing against that God whom thou fearest.

Let your Prayers be as frequent as your Wants; and your Thanksgivings, as your Blessings.

In the Morning think what you have to do, for which ask God's Blessing; at Night, what you have done, for which you must ask Pardon.

Take an exact account of your Life, be not afraid to look upon the Score, but fearful to increase it; to despair, because a Man is Sinful, is to be worse, because he hath been bad.

If the Devil shall at any time tempt thee to Evil, betake thy self to Prayer and

and holy Meditations, and then he will forbear to tempt thee more, when he ſhall ſee that he thereby puts thee upon holy Exerciſes and Devotion.

Have a care of the leaſt Temptation which may attack thee; for the moſt Heroick Virtue, like a great City, is ſeldom beſieged, but its taken.

Conſider that in Heaven above there is an Ear which over-hears you, an Eye which over-ſees you, and a Book wherein all your words and deeds are carefully written; therefore ſo behave your ſelf in every action, as if God were on the one hand, and Death on the other.

In all your Actions aim at Excellency; that man will fail at laſt, who allows himſelf one ſinful Thought.

And he that dares ſometime be wicked for his Advantage, will be always ſo, if his intereſt require it.

Quod dubitas, ne feceris; for he that Sins againſt Conſcience, ſins with a witneſs.

Let thy Eſtate ſerve thy occaſions, thy occaſions thy ſelf, thy ſelf thy Soul, thy Soul thy God.

Be not solicitous about Fame, for that lyeth in the Power of many; but to take care of Conscience, is a short Work, for that is in the Power of One.

Dispose of the time past to Observation and Reflection; time present, to Duty; and time to come, to Providence.

Your time makes the richest part of the publick Treasure; every hour you mis-spend of that, is a *Sacrilegious* Theft committed against your Country.

Consider the shortness of your Life, and certainty of Judgment, the great Reward for the Good, and severe Punishment for the Bad; therefore make even with Heaven by Repentance at the end of every day, and so you shall have but one day to repent of before your Death.

Have all the Wisdom of the World, knowledge of Tongues and Languages, if you be not acted by the Maxims of true Piety and Holyness, 'tis but *Sapienter ad Infernum descendere.*

Religion lyes not so much in the understanding as in the practice: its to no purpose to talk like Christians, and live like

like Infidels; this was it, that made a famous Heathen Philosopher to say, *That there was nothing more glorious than a Christian in his discourse, nothing more miserable in his actions.*

He that serves God is free, safe and quiet, all his actions shall succeed to his wish, and what can a man desire more than to want nothing from without, and to have all things desirable within himself?

Therefore be careful, 1. That you be always employed. 2. Look to the Issue. 3. Reflect upon your self; *Vita est in se reflectio*, Beams in Reflection are hottest, and the Soul becomes Wise by looking into it self.

In the morning I frequently converse with the Dead, at noon with the Living, at night with my self; yet I never trouble my self with much reading of Books. When I contemplate the great Volume of the Universe, in every Page of it, I observe such excellent Theorems and Maxims of Wisdom, that all Books to me are useless.

SECT.

SECT. III.

Of Loyalty.

NExt your Duty to God, I adviſe you, that you be Loyal to your King: Never ſell Honour to purchaſe Treaſon.

A ſecure and happy Subjection is more to be eſteemed than a dangerous and factious liberty.

Government is the greateſt ſecurity of Freedom; for as obedience in Subjects is the Princes ſtrength, ſo is the ſame their own ſafety.

Therefore they who weaken the Soveraign Power, weaken their own ſecurity.

Never ſuffer the Dignity of his Perſon to be ſlurred; for the moſt effectual Method of Diſobedience, is, firſt to ſully the Glory of his Perſon, and then to overthrow his Power.

As Rebellion is a Weed of haſty Growth, ſo it will decay as ſuddenly; and that knot which is united in Treachery, will eaſily be diſſolved by Jealouſies. Great

Great Crimes are full of Fears, delays, and frequent change of Counſels, and that, which in the Projection ſeemed full of its reward, when it cometh to be acted, looks big with danger.

It becomes all Diſloyal Perſons to conſider, that when thoſe who employed them have effectuated their impious deſigns, they will either diſdain the Inſtruments as uſeleſs, or deſtroy them, as dangerous.

Charles the V. during the difference between the Imperialiſts and the French, made uſe of the Duke of *Bourbon* againſt his Lord and Maſter, *Francis* the I. who for his infidelity had purchaſed the hatred of Men; after the arrival of the Duke at the Emperors Court, *Cæſar* having entertained him with all friendly demonſtrations, ſent afterwards to deſire the Houſe of one of his Nobles to lodge him in: who anſwered the Meſſenger with a Caſtilian courage, *That he could not but gratifie his Maſters demand, But let him know* (ſaid he) *that* Bourbon *ſhall no ſooner be gone out of the Houſe, but I will burn it; as being infected with his Treaſon and Infamy, and thereby made unfit*

unfit for Men of Honour to inhabit in.

He that entertains a dangerous Design, puts his Head into a Halter; and the Halter into his Hands, to whom he first imparts it.

And Events have assured us, that the People, after they have seen the Inconveniencies of their own actings, they will return that Power which they gained by their Rebellion (but could not manage it) to its proper place, before it becomes their Ruine; for unbounded Liberty will destroy it self.

And let me tell you, the ends of the Common People, if nusled up in Factious Liberty, are much different from the Designs of Soveraign Princes.

Mankind is highly concerned to support that, wherein their own safety is concerned, and to destroy those Arts by which their ruine is sought.

Submission to your Prince is your Duty, and Confidence in his Goodness will be your Prudence.

Whatsoever a Prince doth, its to be presumed that it was done with great reason; if he commands any thing, every one is bound to believe that he hath good reason to command the same:

his

his Actions are manifeſt, but his thoughts are ſecret: It's our duty to tolerate the one, and not to murmur againſt the other: For the Books of Kings are written in dark Characters, which few can uncipher; and their Actions like deep Rivers, whereof we ſee the courſe of the Stream, but know not the ſource of it.

The Command of Princes is not to be diſputed, but obeyed; examine not what is commanded, but obſerve it becauſe it is commanded.

Let no pretence of Conſcience render you diſobedient to his Commands; for Obedience to your Prince, is part of your duty towards God.

And Conſcience is not your Rule, but your Guide, and ſo far only can Conſcience juſtifie your Actions, as it is it ſelf juſtified by God and his Sacred Word.

I have ſeen Loyalty ſuffer Puniſhment due to Rebellion, and Treaſon receive the Rewards of Fidelity, yet for all that I'll be Loyal; and force my paſſage to the Service of my Prince, though the way were paved with Thorns and Serpents.

A Loyal Subject (like a good Soldier) will ſtand his ground, receive Wounds, Glory in his Scars, and in Death it ſelf love his Maſter for whom he falls, with this Divine Precept always in his Mouth; *Fear God, Honour the King.*

Remember that Kings have long hands, they catch afar off, and their blows are dangerous.

SECT.

SECT. IV.

Of Converſation.

THE love of Society is natural, but the choice of our Company is matter of Vertue and Prudence.

The Converſation of Wiſe Men is the beſt Academy of Breeding and Learning; It was not the School but the Company of *Epicurus*, that made *Metrodorus*, *Hermachius*, and *Polyænus* ſo Famous.

To hear the Diſcourſe of Wiſe Men delights us, and their company inſpires us with noble and generous Contemplations.

When I happen into the Society of two or three Wiſe Men, I think my ſelf as happy as if I were in the *Lycæum* of *Ariſtotle*, or the *Stoa* of *Zeno*.

Let your Converſation therefore be with theſe by whom you may accompliſh your ſelf beſt; for Virtue never returns with ſo rich a Cargo, as when it ſets Sail from ſuch Continents;

Company, like Climates, alter Complexions.

And ill Company by a kind of Contagion, doth insensibly infect us; soft and tender Natures are apt to receive any Impression: *Alexander* learned his Drunkenness of *Leonides*, and *Nero* his Cruelty of his Barber.

I dare not trust my self in the hands of much Company; I never go abroad that I come home again the same Man I went out; something or other that I had put in order is discomposed: Some Passion that I had subdued gets head again; and it's just with our Minds, as its after a long Indisposition with our Bodies; we are grown tender, and the least breath of Air exposeth us to a relapse.

Keep company with Persons rather above than beneath your self; for Gold, in the same Pocket with Silver, loseth both of its Colour and Weight.

But be careful that you do not twist Interest with great Men made desperate, whose fall hath been Ruinous to their Wisest Followers.

There-

Therefore 'tis well ſaid by the *Spaniard, Yra la ſogo con & Calderon.*

Men of large Souls, and narrow Fortunes, are not for your Converſation; for they ſeldom bleſs their Owners with Moderation, their Friends with Happineſs, or the place they live in with Peace.

Eat no Cherries with Great Men, for they will caſt the Stones in your Eyes; like Fire at a diſtance they give Warmth, but if too near approach be made unto them, they burn.

He is Wiſe, or will ſoon be ſo, whoſe Company is ſuch; But he that lyeth with Dogs, riſeth with Fleas.

Retain your own Virtues, and by Imitation Naturalize other Mens; but let none be Copies to you, longer than they do agree with the Original: Study to gain Reſpect, not by little Obſervances, but by a conſtant fair Carriage.

Hear no ill of a Friend, nor ſpeak any of an Enemy; believe not all you hear, nor ſpeak all you believe.

Say what is well, and do what is better; be what you appear, and appear what you are.

Approve your self to Wise Men by your Virtue, and take the Vulgar by your Civilities.

Permit not your Humours to grow tart, though you be on the Lees of Fortune: Be of a quiet and serene Deportment; for any violent courses, like hot Waters (which help at a plunge) but if they be often used, will spoil the Stomach.

Give not your Advice or Opinion before required, for that is to upbraid the others Ignorance, and over-much to value your own Parts: Neither accustom your self to find fault with other Mens Actions, for you are not bound to Weed their Gardens.

Be not Contradictious, for Contradiction passes for an Affront, because its the condemning of the Judgment of another; and it turns the sweetest Conversation into a Skirmish.

Distrust a Questionist, or an Asker of many Questions, as an Impertinent or Spy; for some Persons who are forward in asking, do often use the same

ſame liberty in telling: In cunning Men they are dangerous; for queſtions in them are like Beggars Gifts, *Sua munera mittit in hamo*, which are only to draw ſomewhat back again by way of anſwer to betray you: You will meet with Men whoſe Ears are like Cupping-glaſſes; for as theſe attract the moſt Noxious Humours in the Body, ſo the other ever ſuck the worſt Diſcourſes of the Company.

In Converſation rather practiſe to hear than to ſpeak: For you will have this advantage, that what is beneficial in the Diſcourſe you make your own, and more readily diſcover what is Falſe or Impertinent.

Avoid too much Familiarity in Converſation: He that Familiarizes himſelf, preſently loſes the Superiority that his Serious Air gave to him: The more common things are, the leſs they are eſteemed: Familiarity diſcovers Imperfections that reſervedneſs concealed: Be not too Familiar with Superiors for fear of danger, nor with Inferiors for it's Indecent; far leſs with mean People whom Ignorance renders Inſolent, inſomuch that being inſenſible

of the Honour that is done them, they presume it's their due.

There is no better Counter-battery against those, who would pick the Lock of the Heart, than to put the Key of reserve in the inside.

Never commend any Person to his Face, but to others, to create in them a good Opinion of him; nor dispraise any Man behind his back, but to himself, to work a Reformation in him of himself.

Over-great Encomiums of any Person do not suit with Prudence, for 'tis a kind of Detraction from those with whom you do converse, and it will express Arrogance in you; for he that commends another, would have him esteemed upon his Judgment.

Nothing will gain you more Reputation with the People, than an humble and serene Deportment.

A rude and morose Behaviour in Conversation, is as absurd, as a round Quadrangle in the Mathematicks.

Urbanity and Civility are a Debt you owe to Mankind; civil Language and good Behaviour, will be like perpetual Letters Commendatory unto you:

you; Other Virtues have need of ſomewhat to maintain them; Juſtice muſt have Power, Liberality, Wealth, *&c.* But this is ſet up with no other Stock than a few pleaſant Looks, good Words, and no evil Actions: It's an eaſie purchaſe, when Friends are gained by kindneſs and Affability.

Pyrrhus being advertiſed by the *Romans* to beware of Poyſon, for one of his own Subjects had a deſign to diſpatch him; he did then begin to fear that he ſhould be conquered by their Arms, who had already ſubdued him by their Civilities.

Hence it was, that Magnanimous *Don Alphonſo* King of *Naples*, by forgetting Majeſty but a while, lighting from his Horſe to relieve a Countryman that was in ſome danger, conquered the Fortified Walls of *Gaetta*, which the Battery of his Guns could not have done in many days: He made his firſt entry at their Hearts, and preſently after entred in Triumph into their City.

The Vulgar are as violently carried in their Affections, as they are Furious in their Perſecutions; the firſt thing

that gets their Love (after a good Opinion) is Curteſie and Generoſity: *Ageſilaus* being asked how one might get the Love of Men, anſwered, by ſpeaking the beſt, and doing what Profits them.

Let your Behaviour, like your Garment, be neither Streight or Looſe, but Fit and Becoming.

Catch not too ſoon at an Offence, nor give too eaſie way to Anger; the one ſhews a weak Judgment, and the other a Perverſe Nature.

Avoid in Converſation, Idle Jeaſts, and Vain Complements; the one being *Crepitus ingenii*; the other nothing but Verbal Idolatry; Vertue, like a Rich Stone, is ever beſt when plain ſet.

Anacharſis being invited to a Feaſt, could not be prevailed with to ſmile at the affected Ralleries of Common Jeaſters; but when an Ape was brought in, he freely laughed, ſaying, *An Ape was Ridiculous by Nature, but Men by Art and Study.*

Be not of them that commence Wit by Blaſphemy, and cannot be Ingenious but by being Impious.

To

To break Idle Jeasts is the Suburbs of Vanity, and to delight in them the City of Fools.

By endeavouring to purchase the reputation of being Witty, you lose the Advantage of being thought Wise.

An Advocate pleading in the Senate, and using many Jeasts, *Pleisiarcus* said to him, *Sir, You do not consider that as those that Wrestle are Wrestlers at last:* So you by often exciting Laughter will become ridiculous your self.

Jeasts must be used like Physick; you must not accustom others Ears with them too much, for they lose their Operation by reason of the too much Familiarity they have with the Hearers; if your Jeasts like Mustard be biting, as you make others afraid of your Wit, so you had need be afraid of their Memory. Wit is of the second venter to Wisdom; or Wit is nothing but Wisdom skared out of its Wits.

Never put your countenance or words in a frame to express bombast or profound nonsense; nothing doth more depretiate or undervalue a sober person.

This folly is handsomly derided in an old blunt Epigram, where the Fantastico

taſtico thus beſpeaks his Foot-boy.

Diminutive, and my defective ſlave,
Reach my corps coverture immediately;
Tis my complacency that veſt to have,
To inſconce my perſon from frigidity.

The boy believed all to be Welch which his Maſter ſpake, till he railed in Engliſh; Rogue go fetch my Cloak.

Uſe ſuch words, as thoſe to whom you ſpeak, underſtand; otherwiſe you will be as ridiculous as *Andrew Downes* (Greek Profeſſor in *Cambridge*) who courted his Miſtris out of *Henry Stephens Theſaurus.*

I pity that perſon who never ſpeaks but in Monoſyllables, like *Rablais* Gray-Frier.

You will meet with many perſons, (as I my ſelf have done) which are wiſe in Picture, and exceeding formal; but they are ſo far from reſolving of Riddles with *Oedippus*, as they are very Riddles themſelves.

You muſt have a care of theſe, for a Pedant and a Formaliſt are two dangerous Animals; but to the Solons, and Heroes of the times, out of duty you muſt pay them the debt of an Honorable regard and memory.

If

If you meet with a Perſon ſubject to infirmities, never deride them in him; but bleſs God that you have no occaſion to grieve for them in your ſelf.

You may ſee your own Mortality in other Mens death, and your own frailty in their ſins.

Nothing doth more cultivate and embelliſh a Man than the converſation of the wiſe; Man is born barbarous, he is ranſomed from the condition of Beaſts only by being cultivated.

To build up your ſelf, keep the Society of the moſt vertuous and excellent perſons; but when you are built, ſtrike in with thoſe of the inferior ſize; for the other will Eclipſe the luſtre of your virtue: for the moſt accompliſhed will always have the firſt rank; and if you have any part of the praiſe it will be their leavings: it will be no prudence to do honour to others, at the expence of your own reputation.

'Tis a fair ſtep towards happineſs to delight in the converſation of wiſe and good Men; where that cannot be had, the next point is, to keep no company at all.

The

The Cat out of pretended kindneſs came one day to viſit a ſick Hen, and asked her how ſhe did, ſhe anſwered, The better if you were further off; after the ſame manner anſwer all idle and vain perſons.

Theſe Men, like a vitiated ſtomach, corrupt whatſoever they receive, and the beſt nouriſhment turns to the Diſeaſe.

I do not deſign to open my breaſt, like the Gates of a City, to all that come; the virtuous only are my gueſts.

The *Aſſyrians* make *Mercury* to be the Planet of Young-men, and the reaſon is, as I conceive, becauſe that Planet is good or bad as its in conjunction with another.

Be free from all kind of ſtrangeneſs and particular humours, as not agreeable to converſation; for who would not wonder at *Demophons* complexion, who ſwet in the ſhadow, and trembled for could in the Sun?

Be *Orpheus in Silvis, inter Delphines Arion:* I would adviſe thoſe that are of a ſevere and moroſe converſation to Sacrifice to the Graces.

SECT.

SECT. V.

Of Diſcourſe.

DIſcourſe is *Vehiculum Cogitationum*; therefore it ſhould run even with the Wheels of Mens thoughts, which ought to be diſcreet, and not an idle chyming of Impertinences.

Silence is the Wiſdom of a Fool, Speech of a wiſe Man.

The Rabbies obſerve upon the Two and thirtieth *Pſalm*, and other places that this word (*Speak*) in the Original, ſignifies as well Thinking as Speaking, to teach us, That we ought to think before we Speak, and not to Speak otherwiſe than we think.

If the Clock of the Tongue be not ſet by the Dial of the Heart, it will not go right.

Before you Speak dip your Tongue in your Mind, and then you will Mind what you Speak.

A wiſe Man hath his Tongue in his Heart, but a Fool his Heart in his Tongue.

Never

Never Speak in Superlatives, for that way of Speaking ever wounds either truth or prudence.

Let your Diſcourſe be ſuch as your Judgment may maintain, and your Company deſerve; in neglecting this, you loſe your Diſcourſe; in not obſerving the other you loſe your Self.

Diſcourſe, like the ſeaſon of the year, is beſt in its proper time.

A polite ſmooth running Diſcourſe charms the Ears; but ſublime Metaphiſical conceptions make thoſe that hear them, do penance; and the Diſcourſe of ſome Men is as the Stars, which give little light, becauſe they are ſo high.

I approve not of thoſe *Beotick Ænigmas*, or *Delphick Oracles*, they are fit only for an *Apollo*.

Hear more willingly than Speak, and learn of others rather than ſhew your ſelf a Teacher; for its many Mens faults rather to unfold their own wares than purchaſe new.

I had rather be a pair of Tables to take the wiſe ſayings and diſcourſes of others, than to have every word of mine made an Oracle. A prudent Man

hath

hath his eyes open, and his mouth ſhut, and deſires to inform himſelf rather then inſtruct others.

The Wiſe man retires within the Sanctuary of his ſilence; and if ſome times he be communictative, its but to a few, and thoſe the Wiſe.

Never argue againſt the truth, but covet to be her Champion, at the leaſt to hold her colours: He that argues againſt the truth, takes pains to be overcome; or if a Conquerour, he gains but vain glory by the Conqueſt.

I have heard two men arguing ſo paſſionately one againſt the other, that each of them loſt charity, and at the laſt both of them truth; there is no diſpute managed without paſſion, when there is ſcarce any diſpute worth a paſſion.

Let your diſcourſe be ſmooth, and flowing like a River, not impetuous like a Torrent.

If there be any occaſion of contending, let it be done with reſpect, and in ſuch terms as to propound your opinion, and not Magiſterially, and in a ſtile of authority to eſtabliſh it; but as the *Romans* gave their Judgment, *Ita videtur*,

It

It appeareth so to me; for men are not easily convinced of any thing by others discoursing imperiously.

In Discourse make not too great profusion or expence of your knowledge, lest your treasury be soon exhausted; some new thing is to be kept in store, that you may appear with to morrow: the skilful Fowler throws no more Meat to the Birds than what is necessary to catch them.

Never talk or discourse of any thing beyond the sphere of your intellectuals, or that is out of your alley, that will render you ridiculous.

Navita de ventis, de Taurris narret Arator;
Enumeret Miles vulnera, Pastor oves.

There was a Gentleman that had a salt humour setled in his Nose, which did much afflict him; he sent for a Doctor of Phisick, who did direct what was to be done; the Gentleman told the Doctor that he had a Friend (who was but a Quack,) but because he was much beholden to him, and unwilling to disoblige him, desired that he might be

be ſent for, and conſult together about his Diſtemper, to which the Doctor did willingly agree; the Quack being ſent for came, and being informed what the Doctor had preſcribed, after ſome impertinent Diſcourſe, he told the Doctor he was much miſtaken in the Diſtemper, the Doctor asked him what he took the Diſtemper to be, the Quack told him it was *Feſtula in Ano.*

I had a Neighbour who by Profeſſion was a Taylor, who was much abuſed with ill Language by another Perſon; the Taylor was reſolved to ſue him, and came to his Counſel and declared to him how he had been abuſed, the Counſel asked him what were the words that he ſpake of you; Sir, ſaid the Taylor, he call'd me Prickloufe; a good action will lie ſaid the Counſel; I know that ſaid the Taylor very well, but I would have a *Scandalum Magnatum*, for the words are of a high nature, and I have heard that the Jury uſually give great damages in that action.

Theſe two Perſons had their Brains under the ſame Meridian with that Gentleman, who being asked what the Buc-

Buccentore was, answered it was the Duke of *Venice.*

Discourse is the Scheme by which you may take the ascendent of the Understanding.

Forbear all Sarchasms or Satyrical Speeches, for they will be remembred when they are forgotten by him that spake them.

The Earl of *Essex* told Queen *Elizabeth* that she was as crooked in disposition as she was in body; she never forgat those words, and were the cause that the Earl lost his Head.

Chænas the Tribune had a broken voice like an Hermophradite, when he came to *Caligula* for the word, he would sometime give him *Venus*, other while *Priapus*; *Chænas* well understanding the abuse, their being a Conspiracy against *Caligula*, *Chænas* to convince him of his manhood, at one blow cleft him down the chine with his Sword.

Le Lingua non ha ossa, e rumpe il Dosso.

Says the *Italian*; the Tongue though it hath no Bone, yet many times it breaks the Back.

Vin-

Vincula da linguæ, vel tibi vincla dabit.

Confine your Tongue, or elſe it will confine you.

Be not futile and over-talkative; that is the Fools Paradiſe, but a Wiſe mans Purgatory; it will expreſs a great weakneſs in you, and doth imply a believing that others are affected with the ſame vanity.

Great Talkers diſcharge too thick to take always true aim; *Qui pauca conſiderat, facile pronunciat.*

To ſpeak well and much, is not the work of one man.

Ἐν πολυλογίᾳ ἔϛι πολυμωρία.

Speak well, or ſay nothing, ſo if others be not better by your ſilence, they will not be worſe by your diſcourſe.

By your ſilence you have this advantage, you obſerve other mens follies and conceal your own, and he diſcovereth himſelf moſt, that leaſt diſcovers himſelf: Not that I would have you over reſerv'd, that's a ſymptom of a ſullen nature, and unwelcome to all Society.

But

But let your diſcourſe be ſolid, not like a Ship that hath more ſail than Ballaſt.

Let reaſon be the Pillar of your diſcourſe, and Similies the Windows that give the beſt lights.

Your Wit may make clear things doubtful, but its your Prudence to make doubtful things clear; remember he that is quick in ſearching, ſeldom ſearches to the quick.

There is no man that talketh, if you be wiſe, but you may gain from him; and none that is ſilent if you have not a care, but you may loſe by him.

In Diſcourſe its good to hear others firſt; for ſilence hath the ſame effect as authority, it procures a kind of reſpect to your words.

Demedes the Orator in his age was a very talkative Perſon, and would eat hard; *Antipather* would ſay of him, that he was like a Sacrifice, and that nothing was left of him but the Tongue and the Paunch.

Be aſſured, he that delights to ſpeak much and hear little, ſhall inform others more than himſelf can learn.

I have knowledge enough my ſelf to hold my Tongue, but not enough to ſpeak.

Parca lingua, aperta frons, & clauſum Pectus, are the beſt Ingredients of Wiſdom; and that made the *Italian* ſay, *Gli penſiere ſtreti, & el Viſo ſciolto,* keep your Thoughts cloſe, and your Countenance looſe.

Be not Magiſterial or too affirmative in any Aſſertion; for the bold maintaining of any Argument, doth conclude againſt your own Civil Behaviour: Modeſty in your Diſcourſe will give a Luſtre to Truth, and an excuſe to your Error.

If you deſire to know how ſhort your Underſtanding is in things above, conſider how little you know of your ſelf, what the Soul is, of what Members your Body is inwardly compacted, and what is the uſe of every Bone, Vein, Artery or Sinew, which no Man underſtands, as *Galen* himſelf confeſſeth.

Protagoras hath delivered to us, that there is nothing in Nature, but doubt; and that a Man may equally diſpute of all things; and of that alſo, whether

ther all things may be equally disputed of.

I do pay much Reverence to the Humility of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the new Academicks, who positively maintain, that nothing in the World could becertainly known.

And *Socrates* was by the Oracle adjudged the wisest Man living, because he was wont to say (I know only this) I know nothing; yet *Archisilaus* was of opinion, that not so much as that could be known, which *Socrates* said he knew, to wit, that he knew nothing.

Therefore I never trouble my self with the Inquiries of the height of the Heavens, nor the Magnitude of the Earth, whether the Sun (as *Anaxamenes* thought) be as flat as a Trencher, or whether it be hunch-backed underneath as a Cock-boat, as *Heraclitus* held; I never disturb my Head with the Dimensions of the Moon, to know whether she be hung loose in the Air, or inhabited or not; whether the Stars be but Earth luminated,

nated, as *Thales* maintained; or whether perfect Fire, as *Plato*; I leave Nature to it self, and think it sufficient to know who is the Author, and to give God thanks as I am able.

SECT. VI.

Of Silence and Secrecy.

Jupiter having conceived some displeasure against the Mortals upon Earth, caused an Army to be raised against them, and being raised, there was a great Dispute who should command it; some were for *Mercury*, others for *Mars*; not agreeing, they acquainted *Jupiter* therewith, *Jupiter* told them he would have none of them, *Silence* should be his General.

And indeed *Secrecy* and *Celerity* are the two Poles upon which all great Actions move: And the noblest Designs are like a Mine, which having any vent, is wholly frustrate and of no effect.

Hence it was that *Pythagoras* enjoyned his Scholars a Quinquennial Silence, that they might learn to Meditate, and unlearn to Talk; and this was the first Rudiment of Wisdom, and after they were grown Learned in Silence, which they called ἐχεμυθίαν

then

then they were allowed to ſpeak.

He who offends through Speech offends raſhly, who through Silence ſafely: In matters of conſequence; *Qui ſilet eſt firmus:* A ſilent Man walks in the dark, and is rather to be gueſt at than known: *Sapiens ſemper in ſe reconditur.*

The *Venetians* in their Senate, which conſiſts of three hundred Nobles, manage their Affairs with ſuch admirable Secrecy, as if none of them were privy, or as if they had power to forget whatſoever they heard

And Embaſſadors ſent thither ought to be of the greateſt Sagacity, becauſe they treat as it were with Dumb People, and are to underſtand every thing by Signs.

So that at *Venice* ſilence is no leſs venerable than amongſt the *Perſians*, where it was eſteemed a Deity.

Secrecy is the Key of Prudence, and the Sanctuary of Wiſdom.

I never do more Penance, than when I have communicated a Secret to two; before I told you of this, ſaid *Charles* the Fifth (of a deſign diſcovered of the Seventeen Provinces to his Favourite

Lunenburgh) I was an Emperor, but now you are ſo.

The anſwer of the *Italian* was Witty, who had publiſhed a Libel againſt Pope *Sixtus*: His Holineſs being extreamly offended at it, promiſed a conſiderable Sum to any that ſhould diſcover the Author; ſome days being paſt without hearing any News thereof, they found theſe words written at the bottom of the *Paſquil*, *Nol Sapray Santiſſimo Padre, quando lo feci era ſolo: Moſt Holy Father you ſhall never know it; when I made it, I was alone.*

Nulli crede unquam, quod tu clam feceris: He that makes others Privy-Counſellors in ſuch caſes, may paſs for a Prodigy of Folly.

He that talks what he knows, will alſo talk what he knoweth not.

Fingere qui non viſa poteſt, commiſſa tacere.
Qui nequit, hic niger eſt, hunc tu (Romane) caveto.

A futile and talkative Perſon is no well-tuned Cymbal: Be like a Spring-lock, readier to ſhut than to open: If

a

a Man be thought ſecret, it inviteth diſcovery, as the more cloſe Air ſucketh in the more open.

Never communicate that which may prejudice your concerns when diſcovered, and not benefit your Friend when he knows it.

Pretend not to underſtand thoſe Affairs which your Prince would have kept ſecret; there is nothing will ſo ſoon create an hatred of you, and conſequently your Ruine.

The Duke of *Anjou* having received from *Charles* the Ninth of *France*, his deſign of extirpating the *Hugonots* on *St. Bartholomew*'s day, communicated this to one of his Gentlemen; the King diſcourſing with the Gentleman in private, happened to mention this Secret; his Majeſty was much ſurprized at it, and cauſed this Gentleman to be killed as he was Hunting, conceiving no other way to ſecure a Secret of ſo great Importance, which the Duke had ſo inconſiderately diſcovered.

He that hath intruſted his Secret to another, hath made himſelf his Slave: And in great Perſons its a Violence that cannot laſt long; for they are im-

patient to redeem their loſt Liberty. Confidence is not the Favour but the Impoſt of the Prince.

Seleucus Surnamed *Galymaca* a valiant Prince, being diſcomfited in Battel, was driven to break his Royal Diadem, and to get himſelf packing with three Men, that he might not be known; after he had wandred a while in the Deſert, he chanced upon a Poor Cottage, where he requeſted Bread and a little Water, to the end he might not be diſcovered; his Hoſt ſhewed him all the Kindneſs and Courteſie which in him lay, well knowing that he was the King, and did conduct him in the way that he did require, who ſurely would have been nobly rewarded had not his talkative Tongue mard his Market: The King departing, ſaid, Farewel Hoſt, who anſwered, God keep you my Lord; whereat the King being much troubled, and fearing that he ſhould be diſcovered by the Indiſcretion of his Hoſt, ordered one of his Men to cut off his Hoſts Head; which was done accordingly.

As

As it's not Prudence to hear a Secret if of concern, ſo many times it may be his Ruine that heard it to diſcover it.

When King *Lyſimacus* profeſſed great kindneſs unto *Philippides* the *Comædian*, and demanded of him what he ſhould give or communicate unto him; what it pleaſe your Majeſty, anſwered *Philippides*, ſo it be not of your Secrets.

I love not to make Windows into Mens Hearts, or pry into the Cabinet of their Secrets: It was ſmartly replied by the *Egyptian*, when one asked him what he had in his Basket; *Cum vides velatum, quid inquiris in rem abſconditam?*

No Man can endure that another ſhould pry into the Ark of his Secrets without his Privity; It's common Civility not to approach near them that read Letters or Diſcourſe privately: Cardinal *Richleu* had a great eſteem for a Perſon, and began to imploy him in his buſineſs; the Cardinal finding the young Man reading ſome Papers which he left upon his Table, would never after imploy him.

As *Alexander* was reading of a Letter which he received from his Mother, containing Secrets and Accusations of *Antipater*, *Hephestion* also (as he was wont) reading along with him, he let him alone: But having read it over, took his Ring off his Finger, and laid the Seal upon his Mouth; meaning then by that, he to whom a Secret is committed, ought always to have his mouth close.

Servo d' altrui si fa,
Chi dice il suo Secreto, a chi n'ol sa.

He makes himself a Servile Wretch
To others evermore,
That tells his Secrets unto such
As knew them not before.

Let your Heart set a Lock upon your Tongue, but be sure you your self keep the Key of it.

If at any time you fall into the Humour of Talking, put the Philosophers Bit into your Mouth, which was *Lingua, quo vadis?*

Bembo

Bembo, a Primitive Christian, came to a Friend of his to teach him a *Psalm*, he began with the 39 *Psalm*: *I said, I will look to my ways, that I offend not with my Tongue*: Upon hearing of which first Verse, he stopt his Tutor, saying, *This is enough for me if I learn it as I ought*: And being after six Months rebuked for not coming again, he replied, *That he had not yet learned his first Lesson*: Nay, after nineteen Years he professed that he had scarce learned in all that time to fulfil that one Line.

No Man ever repented of having kept Silence, but many that they have not done so.

A Man may easily utter what by Silence he hath concealed; but 'tis impossible for him to recall what he hath once spoken.

Things that are to be done, are not to be told, nor are those that are fit to be told good to be done; we pay Tribute to as many as we discover our Secrets unto.

En la boca serada Moxca no entra, says the *Spanish* Proverb, *Into a Mouth closed a Fly never enters*:

I am unwilling at any time to entertain a Secret, but if my Friend ſhall make my Breaſt a Repoſitory of one, I do declare, *Ubi depoſuerit, ibi inveniet*, where he hath laid it there he ſhall find it: Therefore I pay a great Veneration to the Memory of that excellent *Leæna*, who after her two Lovers, *Armodius* and *Ariſtogiton* having failed in the execution of their Enterprize had been put to death, ſhe was brought to the Torture, to be made to declare what other Complices there were of the Conſpiracy, but ſhe continued ſo conſtant, that ſhe never detected any one: In remembrance of which Fact, the *Athenians* cauſed a Lion of Braſs to be erected which had no Tongue, and placed it at the entrance of a Caſtle, ſhewing her invincible Courage by the Generoſity of the Beaſt, and her perſeverance in Secrecy, in that they made it without a Tongue.

It was one of *Pythagoras*'s Symbols, *Entertain not a Swallow under your Roof:* Thereby adviſing not to admit into your Society a talkative Perſon intemperate of Speech, who can-

cannot contain what is communicated unto him.

There are a Set of Men which differ nothing from broken Pitchers, which can hold nothing but let it run out by babling.

Freedom of Speech I muſt confeſs is proper to Generoſity, but difference of occaſions many times renders it dangerous.

To hear much and ſpeak little is an Heroick Vertue.

Homer had good reaſon to eſteem *Menelaus*, *Neſter* and *Ulyſſes*, (who were ſlow to ſpeak) to be the Wiſeſt amongſt all the *Grecians*, and *Therſites* a Fool for his babling.

Silence is the higheſt Wiſdom of a Fool, and Speech the greateſt trial of a Wiſe Man.

A Man without Secrecy is an open Letter for every one to read.

A Man ſeldom repents him of too little Speech, but often of too much.

It was the advice of *Philip* Duke of *Burgundy* to Earl *Charalois* his Son, *Think to day and to morrow ſpeak.*

A Wise Man draws the Curtain of Prudence before him (which is Silence) to make him walk unseen: Yet many a silent Man is like a shut Book, which if you open and read it, you may find good matter in it.

But I would not have you pay too Superstitious a Reverence to *Angenora* the Goddess of Silence, lest you make your self liable to that Paradox which was told one who was Silent, *Si Prudens sis, Stultus es, si Stultus sapiens.*

Reservedness will be your best Security, and Slowness of Belief the best Sinew of Wisdom: Never open your self, but with an half light and full advantage: Never impart that to a Friend, which may impower him to be your Enemy; your Servants (which usually prove the worst of Enemies) you may admit into your Bed-Chamber, but never into your Closet.

A Secret, like a Crown, is no Estate to be made over in Trust, and to whomsoever you do commit it, you do but inable him to undo you, and you must purchase his Secrecy at his own price: And if you shut your Purse, he will open his Mouth.

And

And remember that Secrets are not long liv'd.

Conſider how Precarious and Unhappy your Life and Fortune will be, which depends on ſo ſlender a Thread as anothers Pleaſure; therefore let me adviſe you always to carry two Eyes about you; the one of Warineſs upon your ſelf, the other of Obſervation upon others.

SECT.

SECT. VII.

Of Reputation.

REputation is a great inheritance, it begetteth Opinion, (which ruleth the World,) Opinion Riches, Riches Honour: It's a perfume that a man carrieth about him, and leaveth wherever he goes, and it's the beſt Heir of a mans vertue.

Ageſilaus being asked how one might get the greateſt Reputation amongſt men, he replyed, by ſpeaking the beſt, and doing the braveſt things.

Reputation is made up of the breach of many that ſpeak well of you; if by a diſobliging word you ſilence the meaneſt, the gale will be the leſs ſtrong, which is to bear up your eſteem; therefore by your Civility oblige all, ſo your eſteem will be the greater, and the conſort the fuller.

The ſhorteſt way to attain Reputation is that of Merit; if Induſtry be founded on Merit, it's the true way of obtaining it.

Chi

Chi Semina virtu fama raccoglie.

The gaining of Reputation is but the revealing of your vertue and worth to the beſt advantage.

It will be more glory to you to perform that which hath not been attempted before, or attempted and given over: or hath been atchieved, but not with ſo good circumſtance; than by effecting a matter of greater difficulty, wherein you are but an imitator of thoſe which went before.

There was an excellent Painter obſerving that *Titian* and *Rafael* and ſome others had gained themſelves an honour of Primacy, was reſolved to fall to work in a groſſer way; ſome demanded of him why he did not paint after the manner of *Titian* and others, he anſwered, that it was more reputation to him to be the firſt in that groſſer way, than ſecond in a way of more delicacy.

Having raiſed your Reputation, it will be a great dexterity in you how to preſerve it flouriſhing and green; for Reputation will grow old, and applauſe fail, and an ordinary novelty commonly carries

carries it from the greateſt excellence, that begins to be old; you muſt therefore always have ſomewhat that may feed expectation and admiration, and have new excellencies, as the Sun which doth ſo often change his Horiſons, that ſo privation may make you deſirable when you ſet, and novelty admirable when you riſe.

To men in great places there can be nothing more fatal than a great fame.

Non minus malum ex magna quam mala fama.

Great merit and a high fame are like a high wind and a large Sail, which do often ſink the Veſſel.

Alcibiades by his noble exploits which he had atchieved on behalf of his Countrey, had obtained ſo great a reputation for his ſufficiency, that when he fail'd in the due performance of any thing, he was preſently ſuſpected; every one was apt to judge it was not becauſe he could not do it, but becauſe he would not.

It's wiſdom ſome times therefore to clip the wings of our Reputation, and not

not ſuffer them to grow beyond the compaſs of our Neſt, and to commit ſome ſmall faults, and affect certain failings on deſign, (which peradventure *Alcibiades* did;) this is the throwing off ones Cloak before the eyes of Envy, which peradventure may empty her Quiver, but can never wound your Reputation.

There are men in the world, who to advance their own Reputation, will decry the vertue and merit which are in others; therefore be aſſured, he that is out of hopes to attain anothers vertue, will ſeek to diſparage anothers Reputation.

I love not to raiſe my own Reputation to the diſadvantage of another.

Over-great *Laudatives* are often the Syncope of Reputation; for when any thing is cryed up and much talked of, the People imagine to themſelves greater perfection to be in it, than in truth there is, for reality can never equal imagination; ſo that the perfection falling ſhort of that Idea which they have conceived of them, and being fruſtrated of their expectation, they begin to ſlight that which before they admired.

Reputa-

Reputation is gained by courſe of time, and ſeldom recovers a ſtrain; but if once broken its never well ſet again; and in all Chyrurgery, there is no plaiſter for a wounded Reputation.

Be ſtudious therefore to preſerve your Reputation; if that be once loſt, you are like a cancell'd Writing, of no value, and at beſt you do but ſurvive your own Funeral: for Reputation is like a Glaſs which being once crack'd, will never be otherwiſe than crazy: it will beget a contempt of you, and contempt, like the Planet *Saturn*, hath firſt an ill aſpect, and then a deſtroying influence.

It's eaſy to have an ill name, becauſe evil is ſooner believed, and bad impreſſions are very difficult to be defaced.

The Navigation of Civil life is dangerous, becauſe it's full of Rocks on which Reputation ſplits.

But howſoever be careful to keep up the Reputation of your parts and vertue with the vulgar; for it will be more advantage to you to be accounted Vertuous and Learned by the Ignorant, than Ignorant by the Learned; for the

the Ignorant are many, but the Learned few.

It was a Principle in *Julius Cæsar*, not to be eminent amongst the Magnificos, but to be chief amonst the Inferiors.

Credit cannot be preserved with too great care, nor expended but with the greatest loss; there is no such infelicity as to survive ones Reputation, nor so great a folly as to put it in hazard; that brave Archer deserves commendation, who refused to shew his skill unto *Alexander*, fearing to lose that honour in an hour which he had gotten all his life time.

It's more difficult to repair a credit once empaired, than to keep that in a flourishing greenness which was never blasted.

Reputation is like Fire, when you have kindled it, you may easily preserve it; but if once you extinguish it, you will not easily kindle it again, at least not make it burn so bright as before.

At a time Fire and Water and Fame went to Travel together, (liking each others company,) they consulted that if they lost one another, how they might be

be retrieved and meet again; Fire ſaid, when you ſee ſmoke there you ſhall find me; Water ſaid, when you ſee Moriſh Ground, there you ſhall find me; but Fame ſaid, take heed how you loſe me, for if you do, you will run a hazard never to meet me again. Therefore

Thy Credit wary keep, 'tis quickly gone,
Being got by many Actions, loſt by one.

SECT.

SECT. VIII.

Of Vain-glory and Boasting.

I Never see a vain-glorious man, but makes me think of the Fly which sate upon the Axle-tree of the Chariot-wheel, and said, what a Dust do I raise? So there are some vain Persons if they have never so little hand in any business, they think it's they that carry it: they make a triumph of every thing they do; and must be the result of their conduct.

Self-esteem is commonly punished by universal contempt; he that praises himself, remains a debtor to all others.

Homer was so blinded with conceit, and over-confident in his own abilities in Poetry, that he hath slipt a false quantity, and left it on Record in the very first verse of his Iliads.

Ostentation of Dignity offends more than Ostentation of Person; to carry high is to be hated, it's enough to be envied.

Never

Never boaſt of your Nobility, Gentry, or of the grandure of your Family; for the greateſt Nobility was puny to no Nobility, when all men were alike; and a Yeoman is a Gentleman in Ore, which another age may ſee refin'd, and the greateſt Nobleman is but a Gentleman in a Text Letter.

Between the Marqueſs of *Spinola* Commander of all the *Spaniſh* Forces in the *Netherlands*, and the Prince of *Orange* who commanded the Army of the *Dutch*, there was a great rivality, the Prince derogating from *Spinola* ſaid, that he was ſprung out of a Merchant, and conſequently not capable of any competition with him, who came of a Princely extraction; the Marqueſs ſent him word That it was a more glorious thing for a Merchant to have command over Princes, than for a Prince to be commanded by Merchants.

I knew a man who by Profeſſion was a Butcher, and raiſed a conſiderable Eſtate, and purchaſed a Coat of Arms, he left ſeveral Sons, who much boaſted of their Gentility; falling one day into diſcourſe with a Gentleman of a very antient Family, and highly extolling their

their Coat of Arms, the Gentleman asked them what their Coat was, they told him a Flaming Torch; the Gentleman replyed, that a Flaming Torch was but a Cows Tail reverſed. A ſmart reprimand.

If any man would ſet himſelf off, let him do it rathet by a great perſonal worth, than by a borrowed Character.

A Ranting and Boaſting Man, is like a Drum which makes a great noiſe, but look into it, and there is nothing.

I will not with the *Egyptians* vaunt of my Nobility, nor with the *Arcadians* contend for antiquity with the Moon; Vertue is my Creſt and Nobility.

Thoſe Perſons who vainly boaſt of their Nobility and ancient deſcent, (having nothing elſe,) are like the Man of the *Abidenos*,

Qui ſe credebat miros audire Tragœdas,
In vauco lætus, ſeſſor plauſorque Theatro.

Or like unto that ignorant Rich man *Galviſius Sabinus*, who thought himſelf very

Learned, becauſe he maintained Learned men about him.

Sometimes a few grains of vain glory may ſet forth a mans worth and merit, and like Varniſh to Cielings, make him ſhine, as it did *Sigiſmond* of *Lunenburg*.

Without ſome Feathers of Oſtentation, the flight had been but ſlow, and though *Sigiſmond* had taken good aim, yet he could never have hit the Eagle without them.

There are a ſort of men which magnifie themſelves as if they were the only Oracles in the World, and that the whole orb of Learning moved in their heads; but I muſt tell you as amongſt Wiſe men, he is the wiſeſt that thinks he knows leaſt, ſo amongſt Fools, he is the greateſt that thinks he knows moſt.

It can be no glory to any man to be proud of his knowledge, if he conſiders, that much of the knowledge of the Arts we profeſs, we have been inſtructed therein by the very Beaſts and other Creatures; of the Spider we learn to Spin and Sow; of the Swallow to Build; of the Nightingal Muſick; of divers

divers Creatures Phyſick; the Goats of *Candia* being ſhot with an Arrow, do chooſe out from a Million of Symples, the Herb Dittany, and therewith cure themſelves; the Tortoiſe having eaten of a Viper, doth ſeek for wild Marjoram to purge her ſelf; the Dragon clears her Eyes with Fennel; the Cranes with their Bills do miniſter Gliſters of Sea-water unto themſelves.

We cannot derive the Pedigree of knowledge ſo high as *Solomon*, much leſs from reading it on *Seths* Pillars, only with aſtoniſhed ignorance, we may ſee its Epitaph in confuſion on the Plains of *Shinar*.

He that doth not know that he is weak, is but weak in knowledge.

A little eſteem of ones ſelf, hinders a great deal from others; boaſting may gain applauſe from Fools, but it puts a Wiſe-man to the expenſe of a bluſh.

I value the Aſterisk of one Wiſe man, more than the Euges of a multitude, or the *Io Peans* of the many; prudent *Antigonus* placed his whole Renown in the ſingle Teſtimony of *Zeno*.

A Poet being derided for acting of a Tragedy, none being present but *Plato*, answered, That this one Person is more than all the *Athenians* besides.

Vain-glorious men are the scorn of Wise men, the admiration of Fools, the Idols of Parasites, and the Slaves of their own vaunts.

These men expose their actions to the publick as Painters do their Pieces drawn in Water Colours, (which are representations of what was only in their imagination) to be gazed at and admired by the multitude.

One boasting to *Aristotle* of the greatness of his Country, that, saith *Aristotle*, is not to be considered, but whether you deserve to be of a great Country.

When a man comes once to be blown up with this tumour of adoring himself, farewel respect and reverence to all others.

Aristotle seeing a Youth very conceited, and withal ignorant, Young man, saith he, I wish I were what you think your self, and my Enemies what you are.

Wind puffs up empty Bladders, Opinion Fools.

Socrates perceiving *Alcibiades* to be exceeding proud, and boasting of his Riches and Lands, he shewed him a Map of the World, and bid him find out *Attica* therein, which done, he desired that he would shew him his own Lands, he answered they were not there; Do you boast, replyed *Socrates*, of that which is no considerable part of the Earth?

He that is his own appraiser, will be mistaken in the value. It was *Jugurth*'s glory, *Plurimum faciendo, & nihil de seipso loquendo*; by this he grew greater than Envy, and received the honour and regard of Posterity.

The bravest men having been satisfied that they had done a Noble action, and that they had well done, was a sufficient recompence for the doing of it.

Agricola (saith *Tacitus*) notwithstanding his many services done to the Empire,) *Nunquam in suam famam gestis exultavit*, did never boast of any action to his Fame, but (as an inferior Planet) did modestly acknowledge the light he

had to be wholly derived from a higher Sun.

Germanicus having calmed and allayed the tumultuous broils and insurrections of the *Germans*, caused a Pyle of Weapons to be raised with this stately Title, *Debellatis inter Rhenum Albimque Nationibus, Exercitum Tiberii Cæsaris ea Monumenta, Marti, & Jovi, & Augusto Sacraviſſe*; that the Nations between the *Rhine* and *Albis* being overcome, *Tiberius Cæsar*'s Army had consecrated those Monuments to *Mars*, *Jupiter*, and *Augustus*, but added nothing of himself.

He is doubly excellent, who confines all his excellencies and perfections within himself, without boasting of any; he is in the ascendent of applause by a way not much frequented.

Make not your self a Figure among Cyphers.

No man is content with his own condition though it be best, nor dissatisfied with his wit though it be the worst.

In the Kingdom of the Blind, he that hath but one eye is a Prince.

When I have done a kindness or good office to any, I never love to boast of

of it, for that of a doubtful friend is to make a certain Enemy.

Nothing will give a greater luſtre to all your virtues than Modeſty.

Never magnifie your ſelf or boaſt of your great actions, (that's Pedantry,) and as in Falconry, ſo take it for a truth, That thoſe of the weakeſt wing, are commonly the higheſt Flyers: Reſt ſatisfied to do, and leave it to others to talk of it.

'Tis the employment of a great ſoul rather to do things worthy to be admired, than to admire what himſelf hath done.

There are ſome who hold it the chiefeſt honour to be thought the wonder of their times, which if they attain unto, 'tis but the condition of Monſters, that are generally much admired, but more abhorred.

SECT. IX.

Of Censure and Detraction.

THere are a sort of People that love to look on the knotty side of the *Arras*; and take little notice of the excellent Figure that is wrought upon the right side of the Hangings: If they see many Perfections in a Man, and spy but one Failing in him, that must eclipse the Glory of all the other;

Ubi multa nitent, non ego paucis offendor maculis.

I have so many Failings in my self, that I never censure any Man; if I do I censure my self most: I love not to reprehend that in another which I find in my own Breast; I affect not to play the *Epicure*, and inveigh against Luxury; or be perfidious my self, and expect exact Fidelity from my Neighbour.

A Wiſe Man which values himſelf upon the ſcore of Vertue, and not of Opinion, thinks himſelf neither better or worſe for the opinion of others.

I have often admired how it ſhould come to paſs, that every Man loving himſelf beſt, ſhould more regard other Mens opinions concerning himſelf than his own.

When one told *Pleiſtarchus* that a notorious Railer ſpake well of him; *I'll lay my Life* (ſaid he) *ſomebody hath told him that I am dead, for he can ſpeak well of no Man living.*

He that thinks himſelf injured increaſe them within himſelf; for either he hath deſerved this, or hath not; if he hath, it's a Judgment; if he hath not, it's an Injuſtice; when you diſcover any faults in others, make the right uſe of them, which is to correct and amend the like failures in your ſelf; therefore when you obſerve any Miſcarriages in others, forget not to put this queſtion to your ſelf, Am not I ſuch another?

Moſes an Abbot and a Religious Perſon, was heretofore called to give Sentence againſt a Perſon that had

offended, he came, but withall brought a Bag full of Sand upon his ſhoulders; being demanded what he meant by that; *They are* (ſaid he) *my Sins and Errors which I can neither ſufficiently know, and am ſcarce able to bear: How then ſhall I judge of another?*

We live upon the Credit and Reports of others; Truth ſeldom comes pure to our Ears, eſpecially when it comes afar, for then it takes ſome tincture of the Paſſions it meets with by the way; it pleaſes or diſpleaſes according to the colours that Paſſion or Intereſt gives it.

Men uſually frame both Opinions and Cenſures according to the mould of evil in themſelves: They are not moſt guilty that are moſt blamed; thoſe who ſpeak againſt *Machavil*, practiſe him moſt.

They that of every ſlip advantage take,
Find but thoſe faults which they want wit to make.

The firſt report makes no impreſſion upon me, for Falſhood many times marches in the Front, and Truth follows

lows in the Rear; I always keep a door open for a ſecond or third Information; to do otherwiſe, it may be pernicious and give advantage to the Artifice of Malice, and ill-diſpoſed Perſons haſten to give the Tincture to Credulity.

There is none ſo innocent as not to be ill-ſpoken of, none ſo wicked as to want all commendation: There are too many who condemn the juſt, and not a few who juſtifie the wicked; I will know others by what they do themſelves, but not learn my ſelf by what I hear of others: I will be careful of my own actions, not credulous of othess relations: For fame, like a River, beareth up things light, and drowns thoſe which are weighty and ſolid.

A Man muſt know many things firſt, before he be able truly and judiciouſly to judge of another or of his actions.

It's a harder thing to avoid cenſure, than to gain applauſe, for this may be done by one great or wiſe Action in an Age, but to avoid cenſure, a Man muſt paſs his whole life, without ſaying or doing one ill or fooliſh thing.

Consider how apt Men are to be mistaken in the Judgment of others: It was a long time that *Democritus* was taken for a Mad-man, and before *Socrates* had any esteem in the World; how long was it before *Cato* could be understood? nay, he was affronted and condemned, and People never knew the value of him till they had lost him.

Let no Man be confident of his own Merit, the best do Err; let no Man rely too much of his own Judgment, the wisest are deceived.

Who is so happy to content all, and be envied of none? who is so good that none complain of? The *Athenians* were displeased with their *Simonides* because he talked too loud: The *Thebans* accused *Panniculus* that he spit too much: The *Carthagenians* spake ill of *Hannibal* because he went open breasted with his Stomack bare: Others laughed at *Julius Cesar*, because he was ill girt.

There are Camelions that have Palats, that they take more pleasure to suck in the bad Air, than to smell the sweet *Zephires* of *Apollo*.

Before

Before you cenſure others, ſee all be well at home, otherwiſe you will prove ſuch a *Cenſor Morum*, as was *Manilius Plancus* in the *Roman* Story. *Qui nihil objicere poſſit adoleſcentibus, quod non agnoſceret Senex:* Or you will be condemned as the Phyſitian was by the *Tragedian*, for pretending to heal other Mens Diſtempers, and at the ſame time his own Soars ran.

Cum tua pervideas Oculis Male Lippus inunctis,
Cur in amicorum vitia tam cernis acuté?

I love not to Arraign other Mens Faults, and leave my ſelf out of the Indictment; I am not curious to know what my Neighbour hath ſaid or done, or hath attempted, but only what I do my ſelf, that it may be Juſt and Honeſt.

If at any time my Judgment incline me to cenſure, I always have a care not to publiſh it.

I may ſometimes know what I will not utter, but I never utter what I do not know: To ſpeak all that I know,

know, ſhews too much Folly, to ſpeak more than I know, ſhews too little Honeſty.

When I meet with any thing that diſpleaſes me, before I condemn it in others, I enquire if I be not guilty of it my ſelf; by ſo doing, from whatſoever I hear or ſee, I draw ſome advantage; and things are at a good paſs, when one Man is the better for another Man's Faults.

One Man's Fault is another Man's Leſſon, which made the Muſician to ſend his Scholars to a bad Player, to avoid his Faults and ill Cadences.

Man is a Tree, the Fruit whereof is never ripe but in the latter Seaſon, his nature cannot be diſcovered while it is in Green, we muſt ſee the Flower and Fruit of it: *Is di loda la Sera*, ſaith the *Italian*, the evening crowns the Morning, and the Life of Man muſt be cenſured by the end.

Be not Cenſorious, for thou knoweſt not whom thou judgeſt: It's a more dextrous Error to ſpeak well of an evil Man, than ill of a good Man.

A Cenſurer is more than any other obnoxious to Cenſure; for taking upon him to judge of others, he is ſuppoſed leſs faulty than the reprehended; they are invited to a more ſtrict Conſideration of his Life and Actions, and no leſs, but rather much more to cenſure him, than he another.

Never imploy your ſelf to diſcern the Faults of others, but be careful to mend and prevent your own.

Imitate *Socrates*, whoſe Cenſure being required of an Unlearned Book, anſwered, *That he thought thoſe things which he underſtood not, as good and worthy of Commendation, as thoſe which he underſtood:* Thus ought all wiſe Men to do.

If I ſee a Vice in any Man, I reprove the Vice, without the reproaching of the Perſon: I love not to ſtrike too hard upon others, becauſe I know I my ſelf do often deſerve blows.

When I am told that any Man hath reproached me, or ſpake ill of me, I am not much concerned, but behave my ſelf according to the Maxims of Prudence and Charity; and conſider I have this but at ſecond hand, I can hardly

hardly believe it, or if he did ſay it, ſomebody hath abuſed him, I am confident he hath no ill meaning in it; nay, it may be he ſaid it on purpoſe that I ſhould hear of it again, and be the better for it.

All the Artillery of Slander I receive upon the Shield of Patience, and behave my ſelf as that old Courtier did, who being asked how he kept himſelf ſo long in Favour, anſwered, *By receiving Injuries and ill Language, and crying your humble Servant for them.*

I care not for Reproaches, becauſe I value my ſelf, only upon Conſcience not Opinion: When I am ill ſpoken of, I conſider, if I have not deſerved it, I am never the worſe; if I have, I'll mend.

If a Jewel be right, no matter who ſays 'tis a Counterfeit: If my Conſcience tells me that I am Innocent, what do I care who tells the World that I am Guilty?

Malice may imploy her Quiver againſt me, but cannot wound: A Scandal is only a ſlight ſtroke upon the Party injured, and returns with the greater force

force upon him that gave it; like Arrows ſhot into the Air, which return back to the Earth again.

I look upon my ſelf as the greateſt Coward in the World, for I durſt never ſpeak ill of any; if of a good Man it was Impiety; if a bad one, I always gave him my Prayers.

I do not love to carry Swords in my Tongue, to wound the Reputation of any.

If a Futile and Talkative Perſon revile you, he is not much to be regarded; but if a cloſe and reſerved Fellow do it, have a care of him.

Dionyſius the Elder, hearing that two young Men very much reviled him and his Tyranny in their Cups, he invited both of them to Supper; and perceiving that one of them prated Freely and Fooliſhly, but the other drank Warily and Sparingly; he diſmiſſed the firſt as a Drunken Fellow, whoſe Treaſon lay no deeper than his Wine, and put the other to Death as a Diſaffected and Reſerved Traytor.

Zeno being demanded how he behaved himſelf when he was reviled? he

he ſaid, *As an Ambaſſador diſmiſſed without anſwer.*

Whoſoever is vexed at a Reproach, would be proud if he were commended.

A Conceit upon a Squint Eye, a Bunch Back, or any Perſonal Defect, paſſes for a Reproach, and why may we not as well hear of it as ſee it?

Calumny to a Vertuous Perſon, is no more than a Shower into the Sea.

When *Petilius* and *Quintus* accuſed *Scipio* of many Crimes before the People; *On that very day* (ſaid he) *I conquered* Hannibal *and* Carthage: *I for my part am going with my Crown on to Sacrifice in the Capitol, and let him that pleaſeth Vote upon me.* Having thus ſaid, he went his way, not regarding them or their Accuſations.

There is nothing ſo unwelcome to me, as when I hear ill and unqualified Language given of another: *Mnemon* hearing of a Mercenary Soldier, with many bold Reproaches exclaiming againſt *Alexander*, lent him a blow with his Launce, ſaying, *He had hired him*

him to Fight againſt Alexander, *not to Rail.*

If any one tells me ſuch a Man ſlandred me thus and thus, I never Apologize for my ſelf, but anſwer him again only thus, *He knows not my other Faults, if he did, he would never have reckoned only thoſe you tell me of.*

There is no Protection againſt a depraving Tongue, it's ſharper than *Actius* his Razor; I had rather ſtand at the Mercy of a *Baſiliſco* or *Serpentine*, than the Fury of an Outragious Tongue.

'Tis Kingly to do well and hear ill; if I can but act the one, I ſhall not much regard to bear the other.

Let your Diſcourſe of others be fair; ſpeak not ill of any; if you do in his abſence, 'tis the Property of a Coward to ſtab a Man behind his back; if to his Face, you add an Affront to the Scandal; he who praiſes, beſtows a Favour, but he who detracts, commits a Robbery, in taking from another what is juſtly his; every Man thinks he deſerves better than indeed he doth; therefore you cannot oblige Mankind more, than to ſpeak well: Man is the greateſt Humoriſt and Flatterer of himſelf in the World.

I have obſerved, that no men are ſo ready to ſully the honour and Reputation of others, as thoſe which deſerve the worſt themſelves; yet I have ſo much charity for them, that many times they do it not ſo much out of a principle of Malice, as thereby to gain a Reputation, (as they think,) of being vertuous and juſt themſelves; therefore if any Perſon ſhall ſpeak ill of you, I adviſe you not to diſquiet your ſelf, but endeavour to live ſo vertuouſly as the world ſhall not believe that to be true which is reported of you; and you muſt underſtand, that many ſpeak ill, becauſe they never learned to ſpeak well.

Your own Innocency will be a back of Steel unto you, and a clear ſoul, like a Caſtle againſt all Artillery of depraving Spirits, is impregnable; howſoever it will be your wiſdom to carry a Counterpeſt or Antidote in your ears againſt the Poiſon of Virulent Tongues.

It was an inſtance of great Prudence in the Earl of *Carnarvan*, when diſcourſing with a Doctor of Phyſick, the Doctor told him he lyed; the Earl (though a Perſon of much Honour and Courage) without any Paſſion replyed, That he had

had rather take the Lye of him Twenty times, than Phyſick once: This was a Noble gallantry of Spirit, for a lye, like falſe and counterfeit Money, though a good man receive it, yet he ought not in Juſtice to pay it.

I am not much concerned if the *Plebean* heads take me for the Image of a Fly, a *Nullo*, a Cypher; Nay, if they tell me I am a Fool; I can have the ſame ſentiments with that great Chancellor, who when Cardinal *Woolſey* told him he was the verieſt Fool in the Counſel; God be thanked, ſaid he, that my Maſter hath but one Fool here. I do deſire to honour my life, not by other mens opinions, but by my own actions.

Si vis beatus eſſe, cogita hoc primum contemnere, & contemni; nondum es felix, ſi te turba non deriſerit.

Howſoever diſoblige none, for there is no Perſon ſo contemptible, but it may be in his power to be your beſt Friend or worſt Enemy: No Enemy is contemptible enough to be deſpiſed, ſince the moſt deſpicable command greater ſtrength, Wiſdom and Intereſt than their own, to the deſigns of Malice or Miſchief. The Eagle is not

ſafe

ſafe in the Arms of *Jupiter*, the day ſhe offends the little Beetle; have a care of an Ox before you, of an Aſs behind you, and of the Prieſt on either ſide of you. If you do courteſies to a Hundred Men, and diſoblige but one, that one ſhall be more active to your ruine, than all the other ſhall be to ſerve you. Therefore if you will gain reſpect, turn Uſurer, and make all men enter into Obligations to you. The World is a Shop of Tools, of which the Wiſe man only is the Maſter.

SECT.

SECT. X.

Of Paſſion.

A Wiſe man is a great Monarch, he hath an Empire within himſelf; Reaſon commands in chief, and poſſeſſes the Throne and Scepter. All his Paſſions like obedient Subjects do obey; though the Territories ſeem but ſmall and narrow, yet the Command and Royalty is great, and reaches further than he that wears the Moon for his Creſt, or the other that wears the Sun for his Helmet.

Latius regnes avidum domando Spiritum, quam
Si Lybiam remotis Gadibus, jungas,
Si uterque Pænus ſerviat uni.

Paſſion and Reaſon are a kind of Civil war within us, and as the one or the other hath dominion, we are either good or bad.

He that can ſubdue his Paſſions, ſhall obtain a more glorious victory than if he

he placed his ſtandard in the furtheſt Confines of *Aſia* and *Africa*, and his triumph is more renowned, than if he had overthrown the *Medes* and *Perſians*.

Fabius had never conquered *Hannibal* if he had not firſt overcome himſelf.

They which have Conquered Nations, driven Armies before them, and ſubdued all open Enemies, they have been Conquered by their Paſſions without any reſiſtance.

Alexander when he was Maſter of the World, he was yet a Slave to his Paſſions, and was led in triumph by them.

If you can but tune your Paſſions, and reduce them to Harmony by the Key of Reaſon, you will render your ſelf as pleaſant and eaſy, as the Birds and Beaſts were in *Orpheus*'s Theatre, when they liſtened unto the Airs and Accords of the Harp.

You are a part of the Univerſe, I would not have you by any diſorderly and irregular Paſſions to diſturb the Harmony of it, and become a Jarring String in ſo well tuned an Inſtrument.

Heap up Gold, gather together Silver, and raiſe Pyramids of Honour, if you

you do not compoſe the diſorders of your own mind, ſtint your deſires, and deliver your ſelf from fears and cares, you do but rack Wine for a man in a Feaver.

The way to ſecure your Paſſions is to ſubdue your deſires; if they be ill, not to permit them to advance; if good, ſo to moderate them, as not to expect for the future a greater favour than the nature of the thing, and the inconſtancy of Fortune will permit, always ballancing what you hope for, with what you fear; for a Wiſe man ought to live no more in hope than in fear, nor put it into the power of Fortune, to take any thing from, or add any thing to his felicity.

To be able to reſtrain a Paſſion, we muſt always hold the Reins faſt; he is wiſe that leadeth it by the Bridle; who knows there is danger, counts the ſteps.

There muſt be reflection to keep paſſions in order.

It's the greateſt dominion to rule one's ſelf, and to govern his Paſſions the triumph of Wiſdom.

I will never gratify my Enemies to ſhew my ſelf concerned in any Paſſion.

A mind transported with Passion, rejects the best reasons, and retains the worst opinions; like a Bolter which lets the Flower pass, and keeps nothing but the Bran.

A Wise man hath Reason on his side, and never falls into Passion.

Of all Passions there is none so extravagant and outragious as that of anger; other Passions sollicite and mislead us, but this runs away with us by force, hurries us as well to our own as to anothers ruin; it falls many times upon the wrong Person, and discharges it self upon the Innocent instead of the guilty, and makes the most trivial offences to be Capital, and punisheth an inconsiderate word perhaps with Fetters, Infamy or Death: It allows a man neither time nor means for defence, but judges a cause without hearing it, and admits of no mediation: It spares neither Friend nor Foe, but tears all to pieces, and casts humane nature into a perpetual state of War.

Look upon an Angry man in the fit of his Rage, and you may see all *Africa* and its Prodigies in him; he is more savage than the Tygers there; blow him

into a Flame, and you may ſee *Vulcanos*, *Herecanes* and *Boraſcos* in him.

When you are in the higheſt rage and fit of anger, preſently run to your Looking-Glaſs, there you ſhall ſee your Blood boiling with Choler, your Eyes ſparkling with fire, your Hair ſtanding on end, your Face diſtorted with Menacing Poſtures, inſomuch as the ſpectacle of your own Deformity will render you frightful to your ſelf. In this Paroxiſm of Rage, the beſt Antidote (that I know) againſt the malignity of this Diſtemper is, to apply Lenity to it, that will recompoſe all again, becalm the mind, and keep it in ſuch a becoming temper, that its not moved in it ſelf, nor ſuffers any paſſionate eruption or ſally of the Spirits and Blood into the other Members that may cauſe any the leaſt indecorum.

The Torrent of Paſſions are like troubled Waters in a great Tempeſt; Reaſon will be your beſt Pilot to bring you into a ſafe Port; but you muſt have a care you do not increaſe the Storm by any unwary word or action, or kindle a fire while the wind is in a corner, which may blow it on your Face.

It was *Pythagoras Symbol*, Cut not fire with a ſword, adviſing not to exaſperate an angry Perſon, but to give way to him.

Have not to do with any man in his Paſſion, for Men, contrary to Iron, are worſt to be wrought upon when they are hot.

Give place to the current of Fury, and let it have its full ſource; when it's at the higheſt, it will turn again, and then you ſhall have the Tide as ſtrong with you as before it was againſt you.

I fear unruly Paſſions more than the Arrows of an Enemy, and the ſlavery of them more than the Fetters of a Conqueror.

There is no ſurer argument of a great mind, than not to be tranſported to anger by any accident whatſoever; the Clouds and Tempeſts are formed below, but all above is quiet and ſerene, which is the emblem of a brave man, that ſurpaſſes all provocations, and lives within himſelf.

Obviate the firſt motion of Paſſion; if you cannot reſiſt the firſt, you will far leſs reſiſt the ſecond, and it ſtill grows

grows worſe and worſe; for the ſame difficulty which in the beginning might have been ſurmounted, is greater in the end.

Paſſions are the Elementary humours of the mind, ſo ſoon as they begin to be turgid and exceed, the mind becomes ſick, and if the diſtemper riſes to the mouth and break into Anger, it betrays the Tower of Reaſon to the fury of an inſulting Paſſion: When once your Paſſions are known, all the Avenues and Sally-Ports of the Will are diſcovered, and by conſequence may be commanded. Therefore I do adviſe you to apply your ſelf to ſubdue your Paſſions, and then ſo artificially to diſſemble them, that no Spy may be able to unmask your thoughts; here to diſſemble is a great inſtance of Prudence, by this means you ſo cunningly hide all your Imperfections, that the ſharpeſt Spy ſhall not diſcover them

You muſt keep your Paſſions in your Power, as *Uliſſes* did the Winds in his Bottle, and deal with them as we do with a mad man, keep them in Chains for fear of Miſchief; for otherwiſe a Wild Beaſt is not ſo ungovernable.

Some Persons are above our anger, others below it; to contend with our Superiors is Indiscretion, and with our Inferiors an Indignity.

Anger may make Dull men Witty, but it keeps them Poor.

Diogenes at a time was disputing of Anger; an insolent young Fellow to try if he could put him besides his Philosophy, spit on his Face, Young man, said *Diogenes*, this doth not make me angry yet, but I am in some doubt whether I should be so or no.

Be circumspect in every thing you speak or do, as if your Enemies stood at your Elbow, and overlook every action; this will beget in you vehement desires and earnest endeavours of restraining your disorderly Passions; this will fill your mind with good thoughts and resolutions to proceed in a vertuous course of life.

Passions are a great deal older than our Reason, they came into the World with us, but our Reason follows a long time after.

There is not a more effectual Remedy against Anger than Time and Patience.

A Servant of *Plato* having committed a great fault, *Speucippus*, ſays he, do you beat that Fellow, for I am angry; ſo that he forbare ſtriking him, for the very reaſon that would have made another man do it.

When I ſee my Friend in a great Rage againſt any Perſon, I pretend to be angry too, I joyn with him not only in the opinion of the Injury, but in the ſeeming continuance of the Revenge; by this means I get time, and by adviſing ſome greater Puniſhment, I delay the preſent, and ſo abate his Fury.

The firſt ſtep to the Moderation of Paſſion, is to perceive that you are falling into Paſſion; by that means you enter the liſt with a full power over your ſelf, and may conſider how far its neceſſary to give way to your reſentment; with this reflection you may be angry, and put a ſtop to it as you pleaſe.

If your Paſſions were duly conſidered, you ſhould need no other cure than the conſideration of them; let the firſt fervor abate, and the miſt which darkens the mind will be either leſſened or diſpelled.

It's a ſign of a rich ſtock of ſenſe to know how to prevent and correct ones humour, ſince it's a diſeaſe of the mind, wherein a Wiſe man ought to govern himſelf as in a Diſtemper of Body.

Take away the cauſe of Paſſion, and you will never ſally into Paſſion; when a Stranger brought *Cotis* ſome Earthen Veſſels Thin and Brittle, but delicately ſhaped, and admirably adorned with Sculptures, he requited the Stranger for them, and then brake them all in pieces, Leſt ſaid he, my Paſſion ſhould provoke me to puniſh exceſſively thoſe that ſhould break them.

He that would exerciſe a Power profitable to himſelf, and grievous to no body elſe, let him practiſe it upon his Paſſions.

Plato was about to ſtrike his Servant, and while his Hand was in the Air, he checked himſelf, but ſtill held it in that menacing poſture; a Friend of his took notice of it, and asked him what he meant; I am now ſays he puniſhing of an Angry man: So that he had left his Servant to chaſtiſe himſelf, for he thought it was not fit that a Servant

Servant ſhould be in his power that was not his own Maſter.

To be angry at Anger, is almoſt the only juſtifiable exerciſe of this Paſſion; for it's an affection ſo unquiet and turbulent, that if it once ſeiſe us, it unmans us by the tranſports of Anger; Evils are not removed but made worſe, and the very Anger does more hurt than the Injury we complain of; other Paſſions riſe in us by degrees, but this fluſhes like Gun-powder, blowing up all in a moment: Anger may glance into the breaſt of a Wiſe man, but it reſts in the boſom of Fools. A good man is never angry at any thing but at Sin, and he that is angry with this Sin, ſhall never ſin in his Anger.

If you be naturally diſpoſed to Anger, frequent the Company of the Patient; by this means, without any labour, you will attain to a fit Temper, for Converſation is of great moment, Manners, Humours, nay Opinions are thereby inſenſibly communicated.

Never be ſo below your ſelf, as to let any Paſſion be above you; be

assured when Passion enters in at the Fore-gate, Wisdom goes out at the Postern.

He who commands himself, commands the World too; and the more Authority you have over others, the more command you must have over your self.

I cannot but admire at the temper of that *Persian*, who in his Fury, threatned the Tempest, and whipt the Sea.

It is a sorrow to me to see a Passionate man scourge himself with his own Scorpions, and in the midst of his innocent contentments, fondly to give himself Alarms.

It's the infelicity of many men, to sally into the greatest Passion upon the least occasion; not unlike that Gentleman, (though Learned, yet none of the Wisest,) when seeing his Man at Plough, fell into a great distemper, and was much incensed against him, because he did not Plough, *Secundum artem*, in drawing his Furrows Mathematically, and in *Linea Recta*, as he said, a Friend of his standing by, told him, that he had little reason to be displeased, if he considered the small difference between *Errare* and *Arare*.

I am not troubled, if I see a Butterfly in the Air, and cannot catch it.

Be thou like the *Caspian* Sea, which is said never to Ebb or Flow.

'Tis more Prudence to pass by Trivial Offences, than to quarrel for them; by the last you are even with your Adversary, but by the first above him.

SECT. XI.

Of Injuries and Revenge.

WHen I have an Injury done me, I never ſet the Beacon a Fire, nor am I troubled: I conſider who did it, if my Kinſman he did it ignorantly; if my Friend he did it againſt his will; if my Enemy, it's no more than I expected; I ever put a fair Conſtruction upon any thing that happens to me.

Archelaus when one ſprinkled Water upon him, and his Friends aggravated the Crime; *You are miſtaken*, ſaid he, *he did not ſprinkle it upon me, but ſome other Perſon he took me to be.*

I have often found by experience, that I have fallen into no great Inconveniencies when I have taken Wrongs patiently.

And we ſhew our ſelves greater than our Adverſaries, when we let the World ſee that they cannot trouble us; when Children and Fools do us the ſame things, that we fret at in others.

others of more advanced years, we paſs them without a frown, which ſhews, that 'tis not the acts done us by our Enemies, but our own Reſentment which Injures us.

I bear the Injuries of others, with the ſame patience that a Phyſician doth thoſe of a Phrenetick Patient: I can patiently ſuſtain all outragious Inſults againſt me, my deſire is to arrive at Heaven, and I ever bleſs the hand which ſhortens my Journey.

If an Injury be done me, if I do my part, there is no hurt done; it's in the nature of the one to do miſchief, and it's my duty to requite Evil with Good: I make uſe of it for the exerciſe and trial of my Vertue; I confront it with the Innocency of my Life, and the Security of a good Conſcience, I am not much moved, but keep my ſelf ſtill chearful, and fixed in my Station.

A Man that walks in the Streets of a Populous City, muſt expect to meet with a ſlip in one place, a ſtop in another, a daſh of the Kennel in a third; juſt ſuch are the Adventures of Life, and with the ſame conſideration are they to be undergone.

So

So long as there are bad Men in the World, there will be Villany in it, and he that is resolved to fret himself for whatsoever he sees amiss, shall never have one quiet hour while he lives.

I would have you practise to be a good Wrestler, that whatsoever falls upon you, you may be ready for it, and that nothing may cast you down.

If you are injured, you do your Adversary too much Honour to take notice of it; and think too meanly of your self to revenge it; let me advise you to dissemble an Injury, when you have not the Power to revenge it; and generously to forgive it, when you have the means to do it.

'Tis a noble way of Revenge, to forget and scorn them; for Resentment doth but encourage that Malice which Neglect would dissipate. *Lewis* the Twelfth of *France*, being advised by some of his Council to punish such as were Enemies to him when he was Duke of *Orleans*; answered like a Prince, *That it did not suit with the Glory of a King of* France, *to revenge*

revenge the Injuries done to the Duke of Orleans.

In Revenge we act the Executioner, but we perſonate a Prince when we Pardon; in the one we beſtow a Favour, and ſo are Noble; but in the other we diſcloſe our Infirmity, which is ignoble.

He who pardons, proclaims, That by ſo doing, he fears not his Enemies for the future; but Revenge implies a fear of what we deſire upon that account to leſſen.

I am not in my Nature Revengeful, for he that is, keeps his Wounds open, which otherwiſe would cloſe of themſelves.

When I am more powerful than he that injured me, I never take advantage of him, for that is as mean, as for an armed Man to force his Enemy to fight when he hath no Weapon; and if I have no power to repel it, I never ſtorm, for Choler without Power, is like a Wind that makes a noiſe, but cannot hurt.

Pardon is a Glorious kind of Revenge; I think my ſelf ſufficiently revenged of my Enemy if I pardon him.

Cicero

Cicero did more commend *Cesar* for pardoning *Metellus*, than for the great Victory obtained against his Enemies.

I prefer the Glory of pardoning before the pleasure of a Victorious Revenge; for sometimes former Revenge hath been the cause of future Repentance; and the pleasure of doing evil turns, into the displeasure of having done it.

It's the work of Prudence to prevent an Injury, and of a great mind, when done not to revenge it: He that hath Revenge in his Power, and does not use it, is the great Man: It's for low and vulgar Spirits to storm and transport themselves: Subdue your Affections: To indure Injuries with a brave mind, is one half of the Conquest.

I Honour *Epictetus* more for his Ἀνέχου καὶ ἀπέχου, *Bear and Forbear*, than if he had built a Pyramid.

He that doth an Injury to another, doth it to himself, and it's many times repaid with full Interest.

At a time the Lion being very Sick, all the Beasts of the Field came to visit him, only the Fox did neglect

to

to do his duty; the Lion much admired the unkindneſs of the Fox; the Wolf told the Lion, *That many times he ſpake to the Fox to wait upon him, but could not be prevailed with*; And repreſented it with all diſadvantages to the Fox, inſomuch as the Lion was much diſpleaſed; whereupon the Lion ſent a Summons to the Fox, who appeared; and being asked by the Lion, why he would not give him a viſit knowing he was ſo ill; the Fox told the Lion, *That he had been much troubled that his Highneſs had not been well, and had conſulted all the Phyſicians for ſome cure for him, who unanimouſly did agree that there was nothing better, or would ſooner deliver him from his Diſtemper which was upon him, than to get a fat Wolf and flea him alive, and lay the skin hot to his Body*: The Lion thanked the Fox for his care and regard of him. In ſome ſhort time after the Wolf came to wait upon the Lion, the Lion ordered him to be apprehended and to be flead, and laid his skin hot to his Body according to the direction of the Fox; by that means the Lion was perfectly recovered, and the Fox quited

Scores

Scores with the Wolf for his ill Office done him to the Lion.

Do Injury to no Man though never so mean, for once in seven years he may have an opportunity to do the greatest Man much good or harm.

At a time a Mouse troubled a sleeping Lion and disturbed him, and happened to fall under his Paw; he desired the Lion to spare him, he was but a Mouse, and yet might live possibly to do him a kindness: But howsoever he was not worth his Indignation, thereupon the Lion let the Mouse go. Some time after the Lion was taken in a Net, the Mouse hearing of it, in Gratitude came, and eat asunder the Net, and delivered the Lion, who for all his Greatness, could not deliver himself.

I shall commend unto you St. *Bernard*'s Legacy, which if Story speaketh truth, was Engraven upon his Tomb: *Tria vobis fratres observanda relinquo, quæ ut potui observavi. Primo, nemini Scandalum feci, si quando incidit, sedavi ut potui. Secundo, Minus semper sensui meo quam alterius credidi. Tertio, læsus, de ladente nunquam vindictam Petii:*

Ecce

Ecce Charitatem, Humilitatem & Patientiam vobis relinquo. Brethren, Three things I leave unto you to be observed, which as I was able I observed. First, *I never gave offence to any, if at any time it hapned, I pacified it as well as I could.* Secondly, *I always gave less credit to my own Sentiments than to those of others.* Thirdly, *Being injured I never revenged it; Behold I leave unto you Charity, Humility and Patience.*

When you have an Injury done you, what is it that disturbs you? It's not the thing it self but Opinion; remove the Opinion and you will not think your self wronged: Nothing can hurt you, except you joyn with it to hurt your self: The mind is safe and unaccessable, and out of the reach of Injuries; the thing we complain of is without us, and stands still and quiet; it's from Opinion within us, from whence the Troubles and Tumults do proceed; we make our selves more Injuries than are offered us, and the apprehension of wrong doth us more harm than the smartest part of the Wrong.

Catch

Catch not too ſoon at an Offence, nor give too eaſie way to Anger; the one ſhews a weak Judgment, the other a perverſe Nature.

Hath any Man wronged you? be bravely revenged; ſlight it, and the work is begun; forgive it and it is finiſhed: He is below himſelf that is not above an Injury.

The beſt remedy of an Injury, conſiſts in the forgetting of it; but many times we forget the Remedy, and thoſe things are beſt remembred which ought moſt to be forgotten: A Fool ſtruck *Cato*; when he was ſorry for it, *Cato* had forgot it, for ſaith *Seneca*, *Melius putavit non ignoſcere quam agnoſcere.*

Hath any wounded you with Injuries, meet them with Patience; haſty words rankle the Wound, ſoft Language dreſſes it; Forgiveneſs cures it, and Oblivion takes away the Scar.

Antigonus one night hearing ſome of his Soldiers railing againſt him, when there was but a Hanging betwixt them; *Antigonus* over-heard them, and puting it gently aſide, *Soldiers*, ſays he, *ſtand*

ſtand a little further off, for fear the King ſhould hear you.

When an ill Office is done me, I am not diſpleaſed, becauſe it ſhall not be in the power of my Enemy to make me angry, or put me into paſſion: I pardon others, as though I did daily offend my ſelf, and ſo abſtain from offending, as though I pardoned no body.

All the Art that I uſe to vanquiſh my Enemies, is, to do them all the good I can.

If you be diſpleaſed with every Peccadillo, you will become habitually froward: Learn to be patient, by obſerving the Inconveniencies of Impatience in other Men.

If you have any Infelicity upon you, by your Impatience you ſuper-add another to it: He who ſubmits to his Paſſions, at the ſame time is a Slave to many Tyrants. I prefer the freedom of my mind, and the Serenity of my Soul. (not clouded with Paſſions) before the Empire of the World.

When I am injured I never complain, for I have obſerved that Complaints do rather excite a Paſſion to offend

offend us, than a compaſſion to comfort us; they make way for thoſe that hear them, to do the ſame to us, that thoſe have done of whom we complain; and the knowledge of the Injury done by the firſt, ſerves the ſecond for an excuſe; and complaining of paſt Injuries, gives occaſion for future.

A weak Man complains of others, and an unfortunate Man of himſelf; but a wiſe Man neither of himſelf or others.

It will be the Teſt of Prudence in you, without any paſſion, to endure the Injuries and Follies of other Men; if you cannot indure them in others, you make them your own: For firſt you loſe your Judgment, and then offend your ſelf; and ſo Paſſion will precipitate you into that ill which you would avoid.

If any Man doth me an Injury, I am not diſturbed, but muſt pity him, for he is the firſt offended, and receives the greateſt Damage, becauſe in this he loſeth the uſe of Reaſon.

The ſevereſt Puniſhment of an Injury, is the Conſcience of having done it; and no Man ſuffers more than he

that

that is turned over to the pain of a Repentance; it's better to compoſe Injuries than revenge them, for the Revenge of one Injury does expoſe us to more.

If you have at any time a purpoſe to take revenge, fall upon your greateſt Enemy, firſt begin with your extravagant Fury and Rage.

Compliance doth remedy ſome things, put an Ornament upon others, and ſweeten others, but it wholly overcomes Diſpleaſure and Moroſity by a gentle behaviour; as may be obſerved in that excellent *Euclid*, who when his Brother, upon a falling out betwixt them, had ſaid, *Let me periſh if I be not avenged of you: And let me periſh if I do not perſwade you into a better humour*; This did ſo abate the hot fit of Fury in his Brother, that his paſſion became tractable, and gave Reaſon a hearing; and ſo became good Friends.

If an Injury be done me, I am never troubled at it, for he that doth me an Injury doth it for his pleaſure or profit; and why ſhould I be diſpleaſed if he loves himſelf better than me? If any

doth

doth me an Injury out of ill nature, it's but like the Brier and Thorn which do prick and ſcratch becauſe they can do no otherwiſe.

Every day I meet with Bravo's, falſe and perfidious Perſons, but they can do me no harm, becauſe 'tis not in their power to diſquiet me, or to make me act any thing diſhonourable: Neither am I angry or diſaffected toward them, becauſe they are by nature near unto me; for they are all my Kinſmen by Participation of the ſame reaſon and Divine Particle: If at any time I have an Injury done me by them, I convert it to my own advantage, I know how to avoid them; and they diſcover to me my own weakneſs, where I may be aſſaulted, therefore I ſtudy to fortifie that place: And if an Aſs doth kick me (as many times he doth) I never uſe to put him into the Court.

For all Injuries and Deſigns againſt me, I am no more concerned, than *Alexander* was, who received in one hand the Drink which his Phyſician *Philip* brought him, and with the other ſhewed him the Letter by which he

was

was advertiſed, that *Darius* had promiſed him great Rewards to Poyſon him. Injuries are never cancelled with new Favours, eſpecially when the new Favours are leſs in value than the Wrongs done: Favours are annealed in Glaſs, but Injuries are ingraven in Marble.

Study the Buckler as well as the Sword, ſo you will be as good at ſuffering as at acting.

I ſpeak this to you, not that I would have you without ſenſe; for *Chi la fa Pecora, il lupo la mangia*; He who maketh himſelf a Sheep, the Wolf will devour him.

It was a Maxim worthy of *Ceſar's* Gallantry, *Nec inferre, nec perpeti.*

SECT.

SECT. XII.

Of Vertue.

I shall commend unto your Practice that excellent Precept of *Pythagoras*, *Nil turpe committas, neque coram aliis, neque tecum, maxime omnium verere teipsum:* And believe it, a good man will blush as much to commit a Sin in the Wilderness, as upon a Theatre. Those defeats which Vice gives me, they are rather a surprize than a Conquest, they overcome me not, but rather by my own inadvertency of them, I overcome my self; the less the occasion of Sin, the greater is the nature of it; and to justify a fault, is a greater sin than to fall into it: and let me tell you, Sin is Masculine, and begets the like in others; and many times like Venom, it infects the Blood, when the Viper is dead, which gave the Wound.

It's the triumph of a Brave Soul to have Sin in Power, and Vertue in Will; Vertue is the Sun of the Microcosme, and a Good Conscience is its Hemisphere:

phere: There is nothing which ſetteth up a Throne or Chair of State in the Soul of Man but Vertue.

Vertue ſtands in need of nothing but it ſelf, it renders man Illuſtrious in this Life, and Glorious after Death; 'tis not Gray-hairs that beget reſpect, but a Life vertuouſly paſſed confers Glory. It's a ſtrange infatuity in Man, that he never takes thought how to live vertuouſly, but is very careful how to live long; when it lyes in the power of Man to live well, but it's out of his power to live long. It's the bounty of nature that we live, but of Vertue that we live well; which is a greater felicity than Life it ſelf.

An Honeſt Vertuous Man lives not to the World, but to his own Conſcience; he as the Planets above ſteers a courſe contrary to that of the World.

It's no ſmall pleaſure for a Vertuous Perſon to ſay to himſelf, Could a man enter and ſee into my Heart, yet ſhould he not find me guilty either of the affliction or ruin of any body, nor culpable of Envy or Revenge, nor tainted with Innovation, Sedition or Schiſm, nor ſpotted with the falſify-

ing my word; I have always lived upon my own, all my desires have been terminated within my self, *Non te quæsiveris extra*, hath been my rule.

Therefore take care that the bright lustre of your Virtues may enlighten the whole Sphere wherein you move. I would not have you like a Sun-dial in the Grave, of no use.

You may receive honours from your Prince, but that is to be gallant in Livery; it's Virtue that is the only Nobility. I love Virtue in any man, for it will secure me against any wrong from him, and will assure me of his good Wishes, if he cannot lend me his assistance.

God would not bestow Heaven upon the *Romans*, because they were Pagans; but he bestowed the Empire of the World upon them, because they were Virtuous.

Alexander was not so truly Glorious for Conquering the *Indians*, as for refusing to force *Darius*'s Fair Daughters; for in the one, he Conquered but those who were less than himself; but in the other, he conquered himself, who was their Conqueror.

A virtuous Person looks upon the whole World as his Country, and upon God so be as Witness and Judge of his Words and Deeds; he so governs his Life and thoughts, as if the whole World were to see the one and to read the other.

He never opens the door to the least evil, for fear others which lye in ambush should come after: He is much of the nature of the Sun, which passeth through many Pollutions, yet remains pure as before: Rather than do an unjust act he will be Food for Cannon: Let Vice be robed in cloth of Tissue, yet he discovers it.

He stands not more in awe of other Men than of himself, nor commits more Offences though no Man were to know them, than if all Men were to observe them.

Crimes, though they may be secret can never be secure; nor doth it avail an Offender to be concealed from others, while he can never be concealed from himself.

If I do nothing but what is honest, let all the World know it, but if otherwise, what does it signifie to have

no body know it, so long as I know it my self? Sin is its own torment, and the fear of Vengeance pursues those that escape the stroke of it: Nature hath set up Racks and Gibbets in the Consciences of vitious Persons.

He that is guilty of any enormous Sin, lives in perpetual Terror, and whilst he expects to be punished, he punishes himself, and whosoever deserves it expects it; what if he be not detected? he is still in apprehension that he may be so.

The Wages of Sin is death; it's poor Wages that will not make a Man live; as Virtue is its own reward, so Sin is its own Executioner.

The Soul of a wicked Man, is like Paper scribled all over with the Characters of Vice; his Soul resembles the City *Poneropolis*, so called by King *Philip* after he had Peopled it with a Crew of Rogues and Vagabonds: He that looks diligently into the State of a vitious Man, will see the Canker at his Heart through all the false and dazling Splendor of Greatness and Fortune: A vertuous Man can never be Miserable, nor a wicked Man Happy.

Men

Men love the evil in themſelves, yet no Man loves it in another; and though a Man may be a Friend to Sin, yet no body loves the Sinner.

Mankind is entred into a ſort of Confederacy againſt Virtue; it's dangerous to be Honeſt, and only profitable to be Vitious.

We live in the ruſt of the Iron Age; Piety it ſelf is in Exile, Integrity gone, and the Branches of the moſt flouriſhing Virtues are all loped; it's as rare in this Age to meet with a virtuous Man, as it was formerly to meet with a Poet in *Plato*'s Common-wealth.

It's Virtue that makes the mind invincible, and places us out of the reach of Fortune, though not out of the Malice of it; when *Zeno* was told that all his Goods were drowned, Why then, ſaid he, Fortune hath a mind to make me a Philoſopher: Nothing can be above him that is above Fortune; no Infelicity can make a wiſe Man quit his ground.

If I were led in Triumph, I could bear the ſame mind, and be as Virtuous and Great as the Conqueror; place me amongſt Emperors, or amongſt Beggars,

the one shall not make me proud, nor the other ashamed; I can take as sound a sleep in a Grot as in a Palace, and think my self as happy in a Galley, as in the *Elisian* Field.

Felicity is not in the Veins of the Earth where we dig for Gold, nor in the bottom of the Sea where we fish for Pearl, but in a pure and virtuous mind.

Socrates being asked if he accounted not the great King of *Persia* Happy? *I know not*, saith he, *how he is furnished with Virtue*: Conceiving that true Happiness consisteth in Virtue, not in the frail Donatives of Fortune.

Virtue hath an illustrious Theatre to shew it self in all Fortunes; a Man that is condemned (if he be Innocent and doth not vex) he doth exercise the Virtue of Patience; if he be guilty and doth acknowledge himself so, he doth co-operate with Justice.

Good and virtuous Men in this World suffer many Inconveniences; but Virtue, like the Sun, goes on still with her work, let the Air be never so cloudy, and finishes her work.

No

No Cloud whatsoever can obscure her light;
Virtue's a Glow-worm, and will shine by night.

A virtuous Person in the thickest of his Misfortunes, is like a Quick-set Hedge, the more he is cut and malehact, the better he thrives and flourishes.

A wicked Man is afraid of his own Memory, and in the review of himself, he finds only Appetite, Avarice or Ambition.

Vice hath its certain Period, after which it becomes desperate and incurable.

All the virtuous Actions which I can hereafter do, will no more expiate my former Transgressions, than the not contracting new Debts can be accounted Payment of the old.

Though Virtue gives a ragged Livery, yet she gives a Golden Cognizance.

Those that least practise Virtue in outward appearance, cunningly make it the mark whereto all their Actions

level; there must be the Signature of Virtue on the worst of Actions, otherwise they would not be passant, and receive Entertainment.

Virtuous Person are by all good Men openly reverenced, and even silently by bad; so much do the beams of Virtue dazle even unwilling Eyes.

The Heart of a virtuous Person is a Paradise into which the Serpent never enters, but receives a sudden repulse.

In Navigation we ought to be guided by the Pilot, in the course of Life by the Virtuous.

Obstrue quinque Fenestras, ut luceat domus; says the *Arabian* Proverb, *A wise and vertuous Man shuts his Windows that he may see the better.*

The smallest defect or fault in an accomplished Person, obscures the whole Orb of his Virtues.

He cannot transgress, but like the Eclipse of the Sun, every one takes notice of him.

A virtuous Man is *Bonorum Maximus* and *Magnorum Optimus.*

You must labour and climb the Hill if you will arrive at Virtue, whose seat

ſeat is upon the top of it; it's a great encouragement to well-doing, that when you are once in the Poſſeſſion of Virtue, it's your own for ever.

It's eaſie to continue Good and Virtuous, but to become ſo it's hard; nature doth not give Virtue, but it muſt be acquired, and it's a kind of Art to become good.

Quid juvat innumeros ſcire atque evolvere caſus;
Si fugienda facis, & facienda fugis?

If your mind at any time ſeems to ſtagger, and be in ſuſpence what to do, fix on ſome grave and good Man, and ſuppoſe him always to be preſent with you, and do all things as if he looked on, then becauſe of the Reverence you bear to him, you will fear to offend or act any thing that is ill, for fear he would find fault with it.

If *Scipio* or *Lælius* were but in your eye, you would not dare to tranſgreſs; why do you not then make your ſelf ſuch a Perſon in whoſe preſence you dare not offend?

Every night I call my ſelf to an account, What Infirmity have I maſtered to day? by this Scrutiny I find my Vices abate of themſelves, and I my ſelf become better and more Virtuous.

As much as you excel others in the Goods of Fortune, ſo ought you to be excellent amongſt the good in Virtue.

I ſhall ever reverence the memory of *Chilo*, for his *Nequid nimis*, who in two words hath taught us the *Summa totalis* of all Virtue.

I can be honeſt in the dark, and virtuous without a Witneſs; I have ſuch an inbred Loyalty to Virtue, that I can ſerve her without a Livery.

Ariſtippus being asked wherein Philoſophers excelled other Men, anſwered, *Though all Laws were aboliſhed, we ſhould be juſt and lead the ſame lives:* And if Men would be Virtuous and Juſt, there need no Laws.

Virtue will make you noble, without the help of Heraldry, and will get you Veneration without an *Apotheoſis*; it will gain you eſteem, and eſteem to Virtue, is like a fine Air to Plants and

and Flowers, which makes them blow and prosper.

Let Integrity be the ballast of your Soul, and Virtue the lading; you may be deprived of Honours and Riches against your Will, but not of your Virtues except you consent.

Change not Virtues immortal Crown for a whole Mine of Gold.

Gold is uncertain; but what you possess
Is still your own, and never can be less.

SECT.

SECT. XIII.

Of Friends and Friendſhip.

ONE Friend alone makes not a Paradiſe: therefore I deſire few but virtuous friends.

Out of your acquaintance chooſe familiars, and out of thoſe pick friends.

But let me adviſe you, never make a Coward your friend, or a Drunkard your Privy Counſellor; for the one, upon the approach of the leaſt danger, will deſert you; and the other will diſcover all your ſecrets; both are dangerous to humane Society.

Quod in Corde ſobrii, id in lingua Ebrii.

Never make a friend on the ſuddain, for tho' the firſt affection makes the deepeſt impreſſion, yet that love is held moſt permanent which dives into the Soul by ſoft degrees of mutual ſociety, and comes to be matured by time: friendſhips too ſoon contracted, like Plants which ſhoot up too faſt, are

are not of that continuance as thoſe which nature takes more time for.

Thoſe are the trueſt friends which are made up of reiterated amities.

It requires time to conſider of a friendſhip before it be contracted; but that reſolution once taken entitles him to my very heart; I look upon my thoughts to be as ſafe in my friends breaſt as in my own.

A friend is your very ſelf, and uſe him ſo; if thou think him faithful thou makeſt him ſo.

Do not make your ſelf over to too many; marriage which is the ſtricteſt of friendſhips admits but one, and indeed inferior friendſhip admits not of many more: the Tide of love cannot bear very high, when divided amongſt ſeveral Channels; 'tis great odds but that amongſt many we ſhall be deceived in ſome; then we muſt be put upon the inconvenience of repentance which in nothing is ſo uncomly and inconvenient as in friendſhip.

He that you mark out for your friend, let him be a virtuous perſon; for an ill-man, can neither long love, nor be long beloved,

beloved, and the friendſhip of wicked men are rather to be called conſpiracies than friendſhips.

Every man is ſufficient to be an enemy, but not a friend; few are in a condition of doing good, but all almoſt can do miſchief.

Friendſhip is a ſacred thing and deſerves our deareſt acknowledgments.

The World is linked together by love, and men by friendſhip; its the moſt dreadful Wilderneſs in nature to be friendleſs; there is not that content upon Earth as the union of minds and intereſt, whereby we enjoy our ſelves by reflection in our friend.

Harmony in temper begets and preſerves friendſhip; but thoſe of different tempers are like improper notes in Muſick, that ſerve only to ſpoil the conſort, and offend the Ear with a harſh noiſe.

Where there is a difference in Religion there is rarely a conſort in affection; but if I meet with an honeſt juſt man, let his perſuaſions as to Religion be what they will, I can put him in my boſom, forgetting the ſtory of the Snake.

A friend is a great comfort in ſolitude, an excellent aſſiſtance in buſineſs, and the beſt protection againſt injuries: he is a Counſellor in difficulties, a Confeſſor in all ſcruples, and a Sanctuary in diſtreſs.

Amongſt all humane injoyments nothing is ſo rarely acquired, ſo dearly poſſeſſed, and ſo unhappily loſt as a true friend.

The *Roman* loſſes by water or fire *Auguſtus* could quickly ſupply and repair, but for the loſs of his two friends he lamented his whole life after.

Philip of *Macedon* grieved much for the death of *Hepparchus* the *Eubean* his friend: when ſome body ſaid, *It was time for him to dye; for himſelf* (ſaid he) *but he died too ſoon for me, preventing me by his death from returning him the kindneſs his friendſhip deſerved.*

A true and faithful friend is a living treaſure, ineſtimable while we have him, and never enough to be lamented when he is gone; there is nothing more ordinary than to talk of a friend, nothing more difficult than to find one; and no where more wanted than where there ſeems to be the greateſt ſtore:

The

The greater a man is, the more need he hath of a friend, and the more difficulty there is both of finding and knowing him.

He hath made his first approach to comfort, that hath an opportunity to unfold his grief; but he that wanteth a friend to open his grief unto, is his own Cannibal.

In the kindness of my friend, I sweeten the adversities of my life; by his cares, I lessen my own, and repose under his friendship; when I see any good befal him, I rejoyce, and thereby increase my own happiness.

My friend is a Counterpart of my self, a second being, an *Alter Ego.*

Dum similis simili sociatur pax sit utrisq;
Ni mihi sis ut Ego, non eris alter Ego.

I love my friend before my self, and yet methinks I do not love him enough.

Therefore I cannot but hug the resolution of that Philosopher, who, when he was dying, ordered his friend to be inventoried amongst his goods.

When one came to *Alexander* and desired him that he might see his Treasure,

ſure, he bid one of his ſervants take him, and ſhew him not ἀργυρίᾳ παλαι- τὰ his Mony, but τὰς φίλας his Friends; it ſeemeth, he put a greater value upon them, than upon all the Wealth which he had.

I am much pleaſed with *Pythagoras*, κοιναὶ τὰ φίλων, and many times wiſh that property were exterminated out of the family of love, for it robs me of the happy injoyment of my friend, and brings nothing but trouble and diſſention among us.

Whatſoever I poſſeſs my friend may command; there is no reliſh methinks in the poſſeſſing of any thing without a partner; if the treaſury of the *Samnites*, or the Territories of the Univerſe were offer'd me, only to keep them to my ſelf, I would refuſe them.

A diſh of Coleworts or Lupines with my friend is a feaſt to me; when I eat a lone, my Table is a Manger, and I think my ſelf to be in a deſert.

I have great ſatisfaction in me to ſee my friend pleaſed, but its much more to make him ſo.

When I conſult the comfort and happineſs of my friend, I provide for my own:

own: true friends are the whole World to one another, and he that is a friend to himself, is also a friend to mankind.

A friend, like a glass, will best discover to you your own defects.

Phocion told *Antipater*, *You are deceived, Sir, if you would have me your friend, and expect I should play the flatterer.*

If my friend falls into any notorious vice, yet I have a regard for him; for though the friend be gone, yet still the man remains; and though he hath forfeited my friendship, yet still I ow him my Charity.

I carry my self with a great *Decorum*, and singular regard to my friend; but if I see him blossom into vanity, I apply reprehensions to him, as pungent and acute Medicines, with no other intent than the recovery of the patient.

Its not more honorable to do a friend a kindness, than its unworthy to omit a good Office when he stands in need of it.

True friendship is made up of virtue as a thing lovely; of familiar conversation, as pleasant; and advantage as necessary.

Do

Do good to thy friend that he may be more thy friend, and unto thy enemy that he may become thy friend.

My care is to speak well of my enemies, and still to secure my friend.

Next my friend, I love my Enemies; for from them I first hear of my faults.

Its better to decide a difference betwixt our enemies than friends; for one of the friends will certainly become an enemy, one of the enemies a friend.

If you have a good friend, never wish him riches or honour; if he hath them, he will either leave your friendship or become your enemy: this made the Emperor say, who had a Cardinal of the Court of *Rome* his great friend, being advanced to be Pope, *That of a trusty friend being a Cardinal, he would become a deadly enemy being Pope*, and it fell out according to his expectation.

If you cannot make a great man your friend, its sufficient to keep him from being your enemy: to fix your self in the favour of a great Person, except he be virtuous, is like the Mouse which built her Nest in the Cats ear.

Never seek for a friend in a Palace, or try him at a Feast.

There

There are few friends of the person, but many of the fortune; a friendship of interest lasts no longer than the interest continues; whereas true love, is of the nature of the Diamond, its lasting and is hard to break.

Go slowly to the feast of friend, swiftly to their misfortunes.

'Tis a negotiation not a friendship, that hath respect to advantages: friends should not be like the scales of a ballance, the one rising upon the other sinking; but rather like numbers in Arithmetick, the lesser and greater helping and improving each other.

Never purchase friends by gifts, for if you leave to give, they will leave to love.

Love is built upon the union of minds, not the bribery of Gifts; and the more you give, the fewer friends you will have.

But I can admit the retributing of good turns, not so much for the benefit, as that my friend might have the pleasure of being kind.

An enemy is better recovered by kindness, than a friend assured.

Have

Have a care in making any man your friend twice, except the rupture was by your own miſtake, and you have done pennance for it.

If the league of friendſhip be once broken, then is the Cabinet of ſecrets unlocked, and they fligh about like birds let looſe from a Cage: and upon every rupture between friends, ſecret enemies that lay upon the watch, blow the fire, and when they ſee the War declared, then upon the rupture friends become the worſt enemies.

When you have made choice of your friend, expreſs all Civilities to him; yet in prudence I would adviſe you to look upon your preſent friend, as in poſſibility, to be your future enemy.

Ariſtotles ὦ φίλοι 'ν φίλοι, *O amici non amici*, makes me think, That he is a happy man, that hath a friend at his need; but he is more happy, that hath no need of a friend.

He is none of thy friend that draws thee into any thing which may be prejudicial to thy Credit or Eſtate; neither art thou thy own friend, if thou doſt hazard either of them for anothers concern.

Be

Be slow to choose a friend, and slower to change him; courteous to all, intimate with few; scorn no man for his means, nor humor any for their wealth.

Vulgus amicitias utilitate probat.

Prosperity is no just scale, adversity is the only ballance to weigh friends.

Therefore I pay much Honour to *Plato*, that when *Chabrias* his friend being impeached for his Life, all deserted him but *Plato*: *Crobulus* the Sycophant met him accompanying *Chabrias* to the Tower, said unto him, *Do you come to help others, know you not that the poyson of* Socrates *is reserved for you?* *Plato* answered, *When I fought for my Country, I hazarded my life, and will now in duty to my friend.*

True friends are like Spirits and Sinews, the one moves with the other; and the love between them ought to resemble *Templum fidei*, which was constantly clear, nothing feigned, and without any coverture.

Friendship multiplies joys and divides griefs.

There are persons, like *Crottos* Mouse, which while he was in prosperity it fed

fed continually with him, but his House being set on fire it fled immediately from him; whereupon he observing the ungratefulness and incertainty of trencher amity framed this Distick,

Vixisti mecum, fortuna Matre: Noverca me fugis: at poteras æqua & iniqua pati.

I never have forsaken my friend, but when he hath first forsaken himself and virtue (which was the true lovers knot which first united us); and if at any time I renounced his familiarity, yet in respect of my former intimacy, I retained an affection for him, and wish'd him well.

I do profess my self a Citizen of the World, and have such an aversion to any thing that is unkind, that I look upon an Injury done to another, as done to my self.

And many times when I have heard that my friend was dead, I have bemoated my Eyes with Tears, and could as passionately have wept over his sacred Urn, as that *Grecian* Matron did for the loss of her Mother; but when

I had considered, it was more kindness in me than prudence; for I might as reasonably have wept that my friend was born no sooner, as that he should live no longer.

All that we know of what is done above
By blessed Souls, is that they sing and love.

SECT.

SECT. XIV.

Of Frugality and Expences.

STudy not only to preſerve your Eſtate, but juſtly to encreaſe it: Mony is the Heir of Fortune, and the Lord Paramount of the World.

Riches are the Keys to Greatneſs, and make the Acceſs to Honour more eaſie and open: A Man without Mony, is like a Wall without a Croſs, for every Man to draw upon; let your parts be never ſo great, without a Golden Tincture, you will be no more regarded than a Cuckow in *June*.

Vita hominum Pelagus, Regina Pecunia nauta eſt,
Navigat infælix qui caret hujus ope.

Hence it was, that there being a conteſt amongſt the moſt eminent Poets for the Lawrel, not agreeing, it was referred to *Apollo*; who upon ſerious advice, gave it to an Alderman of *London*,

don, because to have most Wealth was a sign of most Wit.

El senner dinero par un gran Cavallero.

Jews, Turks and Christians several Tenets hold,
Yet all one God acknowledge, that is, Gold.

'Tis storied, that a Noble Man of *Venice* made his address to *Cosmo de Medicis* Duke of *Florence*, and signified to him, that he understood his Highness had the Philosophers Stone, and desired to see it. *'Tis true*, saith the Duke, *but my* Elixir *is this, never to do that by another which I can do my self; not to do that to morrow which I can do to day; not to neglect the least things.* The *Venetian* thanked his Highness, and took his leave of him; and by the observation hereof, became the wisest and richest Man in *Venice*. If you purpose to be Rich and Wise, take this *Elixir*.

I

I know a generous Man leaſt regards Mony, but when he hath it not, he wanteth it moſt; and the moſt excellent Perſon, without an Eſtate, is like a Ship well rigged, but cannot ſail for want of Wind; if your Eſtate be but ſmall, come ſeldom into Company; but when you do, let your Mony go freely.

If your means ſuit not with your ends; purſue thoſe ends which ſuit with your means.

Have a care you do not imitate his Fortune, who labouring to buoy up a ſunk Ship of anothers, bulged his own Veſſel.

Make other Mens Shipwrack Sea-marks to your ſelf.

Beliſario became blind that others might receive ſight, and the Moon of *Spain* fell into an Eclipſe, that it might give light to many. *De Luna.*

Thoſe Men which have waſted their own Eſtates, will help you to conſume yours: Theſe, like the Fox in the Fable, who having loſt his Tail, perſwaded others to cut off theirs as troubleſome.

It was a ſmart reprimand of Queen *Elizabeth*, who being invited by a Noble Man (who had ſpent a great part of his Eſtate) to his Houſe, which was very Magnificent, and over the Portal of the Door was written in great Capital Letters, *Oîa Vanitas*; the Queen coming into the Court-yard, and near entring the Houſe, asked the Noble Man what that was which was written above; he told her; the Queen asked him what was the reaſon that he made his *Omnia* ſo ſhort and his *Vanitas* ſo long.

I have read there was a Goddeſs faſtned to an Oak in a Grove, who for a long time had many Worſhippers; but when the Tree was ready to fall, none would come within the ſhadow of her Statue.

Love and Reſpect are rarely found in loſt Fortunes; and Adverſity ſeldom meets with the returns of Friendſhip.

The World hath no kindneſs or affection but Intereſt; and though you have many Perſons allied to you, yet you will find them moſt akin to their own Intereſt.

And Charity, though a Saint, is yet without an altar in the World; you will meet with many Men, which have much of the Heliotrope in them, which open in the Sun-ſhine of Proſperity; but towards the night of Adverſity, or in Stormy Seaſons, ſhut and contract themſelves.

And believe me, none will be ſo ſevere Enemies to you in Adverſity, as thoſe that in Proſperity have been your Friends.

Never ſpend preſently in hopes of future Gain: Merchants, during the Adventure of their Goods, do not increaſe Domeſtick Expences, but fearing the worſt, aſſure what is in hand.

Mony in your Purſe will credit you, Wiſdom in your Head adorn you, both in your neceſſity will ſerve you.

A Maſſer en Saiſon, deſpenſer per raiſon, font la un bonne Maiſon.

A ſeaſonable gathering and a reaſonable ſpending, make a good Houſe-keeping.

The *Venetians* make an Arch of St. *Mark*'s Church their Treasury, and their reason is,

Quantum quisque sua nummorum servat in arca
Tantum habet & Fidei.

'Tis Imprudence to keep pace with the Expences of others, to put your own Purse out of Breath; but let the wheels of your mind keep way with the wheels of your Fortune.

Ballance your Expences by the just weight of your own Estate, and not by the poise of anothers spending.

It's good advise of the Philosopher, Measure the Stone by your Rule, and not your Rule by the Stone.

Prodigality is of the nature of the Viper, and eats out the Bowels of that Wealth which gave it Birth: Frugality and Industry are the two hands of Fortune.

Certain young Men being reproved by *Zeno* for their Prodigality, excused themselves, saying, *They had Plenty enough out of which they did it: Will you excuse a Cook*, saith he, *that should over-salt his Meat, because he hath store of Salt?*

Prodigals

Prodigals may be compared to Fig-trees growing upon a Precipice, whose Fruit Men taſt not, but Crows and Vultures devour.

Diogenes ſeeing written upon the Gates of a Prodigal's Houſe, *To be Sold*; *I knew*, ſaith he, *being ſo over-charged with Wine, it would vomit up the Owner.*

Prodigality is ever attended by Injuſtice and Folly.

Keep a Mean and a Mean will keep you; if you go beyond that which is neceſſary, you muſt have firſt a Shoe buckled with Gold, then a Velvet Shoe, then an embroidered one, for the thing that once exceeds the Mean, runs eternally without Limitation.

A good layer up, makes a good layer out, and a good Sparer makes a good Spender.

Diogenes asked a Thrifty Man but a Half peny, of a Prodigal a Pound, *The former*, he ſaid, *might give him often, but the latter would ſhortly have nothing to give.*

Getting is a Chance, but keeping a Virtue.

He that is ſparing in every thing, is a Niggard; he that ſpares in nothing is profuſe: I love to ſpare in things leaſt neceſſary, that I may be the more Generous and Liberal in what is moſt required in my Station.

He that is profuſe in ſome kind of Expence, muſt be ſaving again in ſome other; for he that is profuſe in all kind of Expences, will with much difficulty be preſerved from decay; get a habit of Frugality, for that will gain as well upon your Mind as upon your Eſtate.

A Man ought warily to begin Charges, which once begun will continue; but in matters that return not, he may be more magnificent.

By four things is an Eſtate kept; firſt, by underſtanding it; ſecondly, by not ſpending till it comes; for he who takes care for Means to ſpend, will hereafter take care to ſpend his Means; thirdly, by taking an account of Servants, for he that doth not take an account of his Servants, they will make but a ſmall account of him; fourthly, by a quarterly Audit; therefore let me adviſe you to be your own Auditor; for to be a good Accomptant

is

is one of the beſt Qualities in a Gentleman.

If out of kindneſs you have lent Mony to any Perſon, let him not continue it over-long, for the intereſt of an old Debt is uſually paid in ill Language.

At the firſt entrance into your Eſtate, keep a low Sail; thou maiſt riſe with Honour, but thou canſt not decline without ſhame.

Plato ſeeing a young Man of a good Family, who had ſpent all his Eſtate, ſitting at the Door of an Inn, feeding upon Bread and Water, he told him, *If you had dined ſo temperately you needed never to have ſupped ſo.*

He that makes his Train the longer, makes his Wings the ſhorter.

Young Gentlemen think it good Policy to wear their Lands upon their backs, to ſee that no waſt be done by their Tenants.

Make not the Sail too big for the Veſſel, leſt you ſink it.

I would adviſe thoſe who have the World before them to be good Husbands betimes, for it's too late to ſpare at the bottom when all is drawn out to the Lees.

I have seen some Persons who have had great Estates left them, to break their Fast in Plenty, Dine in Poverty and Sup in Infamy.

That which by sparing is saved, may be with Industry improved; and what is so improved, may be again spared; Frugality alone is but simple getting, but joyned with Industry is double.

The way to much is by a little; for the greatest Sum which can be imagined, began in a Peny: It's worth the minding how much he had for his Horse, who sold him but for a Half-peny a nail doubled.

Add many lesser numbers in account,
Your Total will to a great Sum amount.

A little Estate is a great while the getting; but a great one is soon gotten; for when a Man hath raised his Fortune to a considerable pitch, he grows rich apace.

Therefore spend not on hopes; set out so as all the day thou maist hold out to go.

SECT.

SECT. XV.

Of Riches.

I Am not by my Conſtellation deſtinated to be rich, neither do I much care; for the more a man hath, the more he wanteth.

And Riches were to be ſought after above all things, if they brought content, as well as content brings them; if they be for real uſes, then it followeth, he who hath not need of ſo many things as another, is richeſt of the two; and be aſſured, he who needeth leaſt, is moſt like God.

External fortunes may befal the unworthieſt perſons; but a mans own ſolid worth is that which begets him glory: Nobility and Riches are reputed to make men happy; yet deſerve not much to be commended, being derived from others: virtue and integrity, as of themſelves they are lovely; ſo do they alſo give a ſingular luſtre to the moſt excellent perſon.

Craſſus

Craſſus accounted him a rich man, who had an eſtate to maintain an Army; but he that hath an eſtate to maintain an Army, had need have an Army to keep his eſtate.

Get all the poſſeſſion of the Earth, yet if you meaſure your own ſhadow (as *Arcidamus* told *Phillip* of *Macedon*) he ſhould not find it longer than before.

When the Prophet *Zachary*, chap. 6. ſaw the viſion of the four Empires, he asked of the Angel, *Qui ſunt iſti?* What are theſe? who told him, *Iſti ſunt quatuor venti:* Theſe are the four winds: To ſhew, that all the Riches and Glory of the World, are but a puff, a blaſt.

Chriſt himſelf gives us an example, what eſteem we ought to have of riches when he gave the purſe to *Judas*.

Providence hath given us all things for our advantage, near at hand; but Gold and Silver, nature hath hidden in the bowels of the Earth, and they were mingled with dirt till avarice or ambition parted them.

To be Content is to be rich, and this riches any man that will may give himſelf;

ſelf; to be rich is not to increaſe your eſtate, but to retrench your deſires. You are not rich or poor by what you poſſeſs, but by what you deſire; for he is not rich that hath much, but he that hath enough; nor he poor that hath but little, but he that wants more. He to whom a little ſeemeth not enough, a great deal will ſeem but little.

The braveſt minds could be content with the leaſt, but they ſtand upon their Honour, and other men make them pay for it.

If you have more than you uſe, you have more than you need, and only a burthen to you: If you be ſolicitous to increaſe your wealth, you loſe the true uſe of it; there is nothing your own but what your ſelf make uſe of: And I muſt tell you, a rich fool is but a wiſe mans Treaſurer.

Conſider the life of man, how full of vexatious thoughts it is; thinking how to get riches, and then how to keep them; after how to encreaſe them, then how to defend and preſerve them; and yet in concluſion all fall to pieces, and become nothing.

The

The rich man, betwixt the desire of getting and fear of losing, lies exposed to all the assaults of Fortune: the poor man is rich even in his poverty, his desires are squared to his necessities; he fears nothing, because he hath nothing to lose that he cares for.

The fear of losing our riches is a great trouble, the loss of them a greater; and its yet made greater by opinion. Nay, in the case of no direct loss, at all, the courteous man loses what he doth not get.

It was avarice that made theft so capital a crime; it having with us a greater punishment alloted to it than Adultery: why Adultery should not be punished with death, as well as theft, I know no reason but only this; whereas man accounts of his Wife, but only flesh of his flesh, and bone of his bone; he esteems of his Coin, as Soul of his Soul.

Virtue which is the *Panacea* against all the distempers of the mind, contribute no more to the cure of this phrensie of Covetousness, than St. *Bellins* Key did to the cure of mad Dogs, by burning them on the forehead by the Priests.

In

In the whole *Pharmacopæia* there is no receipt againſt this Diſeaſe.

The new World hath in a manner undone the old, for it hath ſown covetouſneſs in our minds, and hath quite extinguiſhed love and kindneſs amongſt men, for all are wretchedly in love with Gold.

A covetous man ſeems to be profuſe by what he poſſeſſes, when he is the moſt ſordid wretch, if you conſider what he uſes and injoys.

Riches well gotten are not altogether to be contemned; but he that grows rich at the coſt of his Honour, loſes more than he imagines.

Nature hath not confined our happineſs to great Fortunes alone; I can laugh and ſpend my time merrily, and yet am no Duke or Peer.

To deſire little makes poverty equal with riches; he who wants, is not rich; nor he who wants not, poor; riches are to be meaſured by their uſe: I cannot call large poſſeſſions riches, but ſo much as is neceſſary; and that which is neceſſary every man may have, which is the riches of nature.

A little wealth will ſuffice us to live well, and leſs to dye happily.

Its better to have enough, than to have much: he that hath much, deſires more; which ſhews that he hath not yet enough; but he that hath enough, is at reſt.

Alexander, after all his Conqueſts complained that he wanted more Worlds; he deſired ſomething more even when he had gotten all: and that which was ſufficient for humane nature, was not ſufficient for one man.

Cleobulus Μετρον ἀριστον, a mean is beſt; is to be prefer'd before an Imperial Crown, or the rich Mines of the *Indies*.

You may come to be rich by being poor in deſires: I account no man richer or greater than my ſelf, except he be more vertuous: He that eſteems another for his poſſeſſion, or values him for his acres, is a wiſe-acre himſelf.

What are Riches and Honour, but a ſuperficial Fucus, or Varniſh, to dazel the Eyes of Children or Fools? I deſire to live in this World, as it may hang about me like a light garment, and not be tied too cloſe to it.

A rich man is no way happier than another man, but that he hath more opportunities miniſtred unto him of doing more good than his neighbour.

Riches and greatneſs add nothing to me, but to illuſtrate my humility.

Should a Courſer that is adorned with Trappers of Gold and Purple, and carries a General in Triumph to the Capital, take a pride in the Arches, the ſhouts and acclamations of the People? Or rather complain of his accoutrements, which are a burthen rather than an ornament to him; when Gold as its glorious, ſo its ponderous too. Alas, there are a few that talk with you, but with your fortune only; few that make obeyſance to you, but to the dignity you bear; therefore no ſhare remains to you, no more than to the Steed, but the pains and burthen.

Riches were invented for the eaſe and commodity of life; but as man hath made them, they ſerve for the greateſt trouble and vexation; he that hath them in the greateſt abundance, hath the greateſt cares and ever the greateſt loſſes.

No-

Nothing is richer than a poor man; this I find in my ſelf, who have not much; but while I enjoy a quiet and ſerene ſtate of mind, I poſſeſs the Treaſures of the Univerſe.

All men are Idolaters, ſome of Honour, others of Riches; I bleſs my Stars, I never bowed my knee to any of thoſe Idols.

I do confeſs I am an Atheiſt, for I never burnt incenſe to that ſubterraneous Goddeſs (*Moneta*) which the World adores.

Mony is uſeleſs to me, but to ſupply my wants; it was made to ſerve me, therefore I never act ſo below my ſelf, as to ſubject my ſelf to my Servant.

My Soul is too noble an Apartment to be filled with traſh; 'tis a Monſtroſity in nature, to be in love with droſs.

Themiſtocles finding himſelf tempted to look upon a great Treaſure, bluſhed at his error; and turning to his Servant, ſaid, *Take thou that mony, for thou art not* Themiſtocles.

Bias made himſelf rich, by abandoning his goods; and his *Omnia mea mecum*

cum porto, hath raiſed him a glorious Pyramid of honour to all poſterity, and ſet him under a Canopy of immortality.

Tacitus obſerves, that *Veſpaſian* had equalled the greateſt of the *Roman Heroes*, if his avarice had not leſſened his other virtues.

Perſeus, out of love to his Treaſures, loſt both his Kingdom and thoſe too; being led in Triumph, in the company of his Coffers, by a *Roman* General, who gloried, and is yet famous for having died almoſt a Beggar.

It was a brave Speech that *Evander* uſed to *Æneas*.

Aude hoſpes contemnere opes, & te quaque dignum
Finge Deo —

The rich man lives happily, ſo long as he uſeth his riches temperately; and the poor man, who patiently endureth his wants, is rich enough.

Methinks, when I ſee a poor man drink out of his hand, I could, with *Diogenes*, throw away my diſh; and many times wiſh, with *Crates*, *That the Stones were Bread, as well as the Water Drink*,

Drink, that we might have a certain proviſion by nature.

What is beyond that which is purely neceſſary to me, is uſeleſs; if I have a Groat in my purſe, I am a debtor to Providence for its kindneſs: If my cloths be ſufficient to defend me from heat and cold, or my Houſe from wind and rain, I expect no more; if I find any thing beyond, I can behave my ſelf with indifferency; I value not the Treaſure of the *Samnites*, or the delicacies of *Apicius*; neither would I (if it were in my power) with *Dioniſius* the *Sycilian*, reward thoſe who could invent any new pleaſure.

I am not ambitious with *Scipio*, to be *Magnus*, or with *Fabius*, to be *Maximus*; nor do I affect great Riches or Honours, but look upon them as pretty little Toys and Nuts, which fortune throws out to men; juſt as we do to little children, pleaſing my ſelf with taſting now and then one; which ſome accident hath flung even to me too; whilſt that others are ſtruggling and contending who ſhall get the moſt.

Abundance is a trouble, Want a miſery, Honour a burthen, Advancement dangerous,

dangerous, but Competency a happineſs: I have as much as I deſire, if I have as much as I want; and I have as much as the moſt, if I have as much as I deſire; yet many times I admire my ſelf at a greater rate than I deſerve; not thereby to detract from my neighbour, but to heighten my debt to my Maker.

He lives well, that lives in peace; and he is ſafely great, that is great in his own virtues.

I do not admire Eſtates or Territories; for ſeeing man is born Lord of all the World, I will not retrench my own right, by glorying in ſo little a part of it, as that which will happen to my ſhare.

I am not much delighted with the Regalios, or Gaiety of the World; I can do by them, as Princes do by great Banquets, look on them, and touch them, and ſo away: There was no Magick in that beautiful face of *Darius*'s Lady, which could have enchanted me; neither could the Eyes of *Cleopatria* have triumphed over the powers of my Soul, as they did over *Cæſar* and *Anthony*; for this I am beholden to my Stars;

Sa-

Saturn was Aſcendent in my Nativity: I am but ſlow and dull, yet I can ſay at any time, with a good heart, that verſe which *Cleanthes* hath made famous,

Ἄγε δὲ μὲ ζεῦ καὶ σὺ πεπρωμένη.

Quocunque voles Jupiter, me ducito,
Tu que neceſſitas.

For a Wilderneſs to me is as pleaſant, as the Land of Promiſe; my mind can find an Hermitage every where; and in the moſt numerous Aſſemblies of men, in the greateſt Cities, I very frequently find my ſelf in a Deſart.

When I hear the Nightingal ſinging in a Wood (where I often retire) I do envy her happineſs, becauſe ſhe is perched on the Pinnacle of her higheſt felicity; free from care and toil, and entertaining her ſelf, in her ſolitudes, with her own Muſick and warbling Notes.

Content is the *Elixir* of my life; the true Philoſophers ſtone, which infuſes a Golden Tincture into all inferior Metals; and Cures all the Diſeaſes of my Soul, by reducing it to a right temper.

Of

Of all perſons, I look upon them to be happy, who have their Eſtates in in their own Hands, (I mean Labourers) for as they never gain much, ſo they are ſure never to want but little.

However, let me adviſe you to make uſe of your Eſtate while you live; for when you dye, you ſhall leave it to the greateſt enemies you have; who wiſhed your death when you were living.

And when you are dead, you are no more concerned in that you ſhall leave behind you, than you were in that which was before you was born; therefore get well to live, and ſtudy to live well.

What madneſs is it to enrich a mans heir, and ſtarve himſelf, and to turn a friend into an enemy? for his joy will be proportioned to what you leave him.

Who ſhall receive the intereſt of your mony? Thoſe that laugh at you for keeping your Coin that they might injoy it.

Many times, with *Chaucer*,

I ſcratch my head where it doth not itch,
To ſee men live poor to dye rich.

I have often obſerved, ſome men do enjoy leſs of all kind in their riches

riches, than others do in their poverty.

Ambitiosus honos, & opes, & tæda voluptas,
Hæc tria, pro Trino numine, mundus habet.

I am of *Thales*'s Opinion, that a Philosopher may be rich if he will; but I like not *Anaxagoras*'s humour, to reduce himself by Contemplation to a voluntary Poverty: yet he that hath no Estate is a child of Providence.

Honour and Riches are the two Wheels upon which the whole World is moved; these are the two springs of our discontent.

I desire not great riches, but such as I may get justly, use soberly, distribute chearfully, and leave contentedly.

SECT.

SECT. XVI.

Of Ambition and Great Place.

AMbition is never ſo High but it ſtill thinks to mount, and that Station which lately ſeemed the top, is but a ſtep to her now; and what before was great in deſiring, ſeems little, being once in Power.

He that is a Tribune would be a Pretor, the Pretor a Conſul, never reflecting upon what he was, but only looking forward what he would be.

Ambition is that *Ixions* Wheel, *Phaeton*'s Chariot, and *Icarus* Wings feigned by the Poets; through Ambition only the three parts of the World could not fill the three corners of *Ceſar*'s and *Pompey*'s Hearts.

Hæc Graſſos, hæc Pompeios evertit, & illum,
Ad ſua qui domitos deduxit flagra Quirites.

The whole World was not elbow-room enough for the Ambition of *Alexander*.

Ambition puffs us up with Vanity and Wind: He that is ambitious will be tormented with Envy at any Man that gets before him for; in that case he that is not first is last.

Some Men are so ambitious of Honour, that they had rather be not good, than not great.

Julius Cesar when he stood in Competition with *Q. Catulus* for the Pontificate; his Mother dissuaded him from it; He told her, *That ere night he would be either the greatest Man in* Rome, *or be banished out of it.*

I do not desire to advance to the Meridian of Honour, that's but to undertake a Voyage to the Globe of the Moon, from whence I can expect no other Benefit than the danger of its Influences.

He who flies too near the Sun of Honour, Ambition will melt his wings.

An ambitious Man will do any thing to rise, and when he is risen, must do every thing, or else I know his Fate.

Beware

Beware of Ambition (that ever rides without Reins) leſt you catch a fall.

God gives Wings to the Ant, that ſhe may deſtroy her ſelf the ſooner.

And many Men, like ſealed Doves, they ſtudy to riſe higher and higher, they know not whither, little conſidering, that when they are mounted to the Solſtice of their Greatneſs, every ſtep they ſet is paved with Fate, and their Fall, how gentle ſoever, will never ſuffer them to riſe again.

Let it be your Ambition to be wiſe, and your Wiſdom to be good: Reject Faction and Sedition, and you are like a Ship in the Harbour, ſafe.

A wiſe Man, like *Empedocles* Sphere, is round, and all like it ſelf.

What is Honour, which the ambitious Man ſeeks after? It's but a ſhort-lived *Ephemera*; it's like a Roſe within the Evening; makes its Tomb of the Scarlet, which in the Morning it made its Cradle: And where is that Dignity which the next moment may not be laid in the duſt?

The Fortune of the greateſt Men run not upon the *Helix* that ſtill enlargeth, but on a Circle, when arriving

to their Meridian, they decline in Obscurity, and fall under the Horizon again.

The World is a Comedy, the best Actors are those that represent their parts most naturally; but the wisest do not always act Kings and great Lords, and are seldom the Heroes in the Play.

Advancements and Honours are not given according to Merit, but Pleasure, and Fortuitously: *Philip Comines* tells us, that at the Battle of *Mont'hery*, fought between *Lewis* the XI. of *France*, and *Charles* Duke of *Burgundy*, some lost their Offices for flying, which were bestowed upon others that fled ten Leagues beyond them. And in some Ages, Men not worth a Noble, have been made Noble. *Luynes* from a Gentleman in *Decimo Sexto*, was made a Duke, a Peer, and High Constable of *France*.

Euripides, when his Father told him he was Knighted, made this reply, *Good Father, you have that which every Man may have for his Mony.*

How many Players have I seen upon a Stage fit to be Noble men, and how many

many Noble men fit only to repreſent them? Why this can Fortune do, ſhe makes ſome Companions of her Chariot, who for deſert ſhould be Lackies to her Ladyſhip.

The wiſeſt Heads are not always the greateſt Favorites of Fortune; it's ſatisfaction enough to them to deſerve, though not to enjoy the Favours of Fortune, and being inriched with higher Donatives caſt a more careleſs Eye on the vulgar parts of Felicity.

Many times it's in States as in the ballance, *Gravia deſcendunt, Levia aſcendunt*; but like Apes, the higher they mount, the more they diſcover their Nakedneſs; and at beſt they are but the Royal Stamp ſet upon baſe Metal; the King may give them Honour, but not make them Honourable.

He who groweth great on the ſudden, ſeldom governeth himſelf in the change: Extraordinary Favour to Men of weak or bad Deſerts, doth breed Inſolency in them, and Diſcontentment in others, two dangerous Humours in a State.

When you are mounted to the *Zenith* of Glory, the leaſt wrong ſtep caſts you to the *Nador* of Miſery and Infelicity.

Conſider in what great Honour and Reputation lived *Parmenio* with *Alexander*, *Euſenides* with King *Ptolomy*, *Aratus Sigonius* with *Philip* of *Macedon*? what an illuſtrious and renowned Captain was *Aetius* in Grace and Authority in the days of the Emperor *Valentinian*? Conſider, I ſay, the requital and Infelicities of theſe gallant Perſons for their noble Actions and Services, Men that had ſeen the Scenes of the greateſt Actions in the World, yet every one of them might have ſaid;

Tantorum mihi præmium laborum
Sunt ſapere & Pœnitere.

And now for all my labour what's the Prize,
But late Repentance and to grow Wiſe?

Men in great places muſt meet with ſome ſtrokes of Misfortune, from the ruder

ruder Ages they live in; as the higheſt Mountains are moſt ſubject to the Storms of Thunder and the Battery of Hail; ſo thoſe that are placed on high, are ſet up as Buts for Envy and Malice to ſhoot their Arrows at.

Thoſe who are culminant and in the Orb of Glory, muſt conſider that Princes Favours are Perillous, and that it's a difficult thing to ſtand long firm on the Ice; and if his feet begin to ſlip, his own weight will down with him; and when he is fallen, a whole volley of Accuſations are diſcharged upon him, and every action of his examined and urged according to the paſſion of the Complainants, and muſt be ſure to hear of more faults than his own.

Demoſthenes, after a long Government in the Commonwealth, is reported to confeſs to his Friends, who came to viſit him; that if, at the beginning, two ways had been propoſed before him, the one leading to the Tribunal of Authority, the other to his Grave; If he could have foreknown the Evils, the Terrors, the Calumnies, the Envies, the Contentions, the Dangers that Men in ſuch places muſt

Cuſtomarily meet with, that he would much rather with Alacrity, have poſted on to his Sepulchre than to his Greatneſs.

Plenitudo poteſtatis eſt plenitudo tempeſtatis.

A Man in great place had need of a generous Patience to bear the Calumnies and Malice of others: It will be Prudence in him to have ſome ambitious Perſon about him which may ſerve as a Skreen to keep off the Indignities and Affronts which may be offered.

He that is advanced to Grandeur, muſt neceſſarily contract Envy (which is the Canker of Honour) for Advancement like the growth of lofty Trees, which caſting a great ſhadow, hinder the young Plants from increaſing, it makes Envy in the Grandees, and Deſpair amongſt Equals.

Honour being deſired of many, upon neceſſity he that aſpireth to it, muſt, for his advancement, be envied by many, and for his Authority hated; though all things be well managed, yet

yet they perſwading themſelves that they might be better acted, and fearing they might be worſe, conſpire the ruin of him that doth enjoy it.

The greateſt in Truſt, of Publick Affairs, are ever ſhot at by the aſpiring of thoſe who deem themſelves leſs in Imploy ment than in Merit. Great ones may ſecure themſelves from guilt, but not from Envy.

The Malitious are never without ſome ſecret Trains and Mines to turn Envy and Hatred upon the Aſcendent and Man of Honour.

He that is in great Place, had need have as many Eyes as *Argus* to watch, as many Hands as *Typheus* to diſpoſe and order things, and as many Arms as *Briarius* to defend himſelf againſt Calumny and Malice.

Greatneſs ſtands upon a Precipice, and if Proſperity carries a Man never ſo little beyond his poize, it over-bears him, and daſhes him to pieces.

Its much ſafer and quieter living upon the level, than by laborious climbing up the craggy Rocks of Ambition to aſpire to Sovereignty.

The rising to Honour and great Place, is many times by winding Stairs, and it's rarely but there is a mixture of Good and Evil Arts: If you be just in your place, you displease the People, if unjust, God; and more Men are undone for their Virtues than for their Vices.

How desperate is our Fate,
What hazard do we run?
We must be wicked to be Great,
And to be Just, undone.

Those that are carried away with the whirl-wind of Ambition, when they are raised to great place, their Motto is *Sursum*, and the first thing they practise besides their Pride, is to forget all their Friends; this made an *Italian* Gentleman to write to a great Friend of his upon his Advancement to be Cardinal; *That he was very glad of his Advancement for the Cardinal's own sake, but was sorry that he had lost so good a Friend.*

The ambitious Man, to mount to Honour, cringes to all People, but so soon as he is mounted, it's usual with

him

him to take his revenge by huffing every Body; his Imployment requires that he should be free to all Men, but his Pride and ill Humour makes him acceptable to no Man.

Ambitious Men are of all Men most miserable, for they are wholly taken up with expectation of future things; and they being uncertain, are perpetually afflicted with anguish of mind and Fears; and at last perceiving they are fallen from their expectation, which their hopes held out to them, they become most grievously perplexed.

Cares and Infelicities are Attendants in ordinary to Greatness; High Regions are never without Storms: Honours, like great Ships, are ever laden with Troubles and Cares.

If those that are mad after Honour and great place, could but look into the Hearts of those that now enjoy them, how would it startle them to see those hideous Cares and Crimes that wait upon ambitious Greatness?

It's true, they have now and then their delights, but not without heavy and anxious thoughts, even in their Enjoyments; their Felicities are full

of

of disquiet and not sincere, and they had need of one pleasure to support another.

Every Misfortune of Men in great place, commonly procures them as much dishonour, as if they had been perfidious in their practice, and their unhappiness is deemed for Crimes.

The most Illustrious State, how glorious soever it's in shew, hath at the bottom of it only Anxiety and Care: Princes Palaces and Temples of Honour are but empty names.

He that is in publick place, is by duty a publick Servant; otherwise it may be said to him, what the Old Woman said to *Adrian* the Emperor, *Renounce then thy place as thou dost thy Duty.*

Men in great place are Strangers to themselves, and while they are in the puzle of business, have no time to tend their own welfare; for *In Magna fortuna est minima libertas.*

A Life without rest is painful, like a long way where there is no Inn.

The Front of the Palace of Honour is Splendid and Magnificent, but the back parts are not so: The entry into

Digni-

Dignities is crowned like a Victory, but the *Exit* many times is Tragical; and he that enters by the Gate of Favour, commonly comes out by the door of Disgrace.

It's strange for Men to seek Power and lose Liberty, or seek Power over others, and to lose Power over a Mans self; the rising into a high Place is laborious, and by Pains they come to greater Pains, and by Indignities to Dignities.

What is Grandeur but *Speciosa Molestia*? They who look upon a Diadem, and the Lustre of the Jewels set in it, may apprehend somewhat to delight their Eyes, but could they but understand how many Cares are lodged and concentred within the Pale and Circle of the Crown, I may say in the words of a great King, *They would scarce take it up for the wearing, though it lay in their way.*

It was, no doubt, a sad Experience which wrang those words from *Cesar's* Mouth, *When you would express a Mass of Cares and Crosses,* Cogita Cæsarem, *think upon* Cesar.

And though you see them send out great Navies, command Legions, and compassed with Faithful Guards, yet you must not think they all live quiet, or do partake of real pleasure, for all these are but ridiculous Pageantry and real Dreams: Fears and Cares are not things that are afraid of the noise of Arms, nor stand in awe of the brightness of Gold or splendor of Purple, but boldly intrude themselves into the Hearts of Princes and Potentates; and like the Vulture which the Poets talk of, gnaw and prey upon their Hearts.

What are all Titles of Honour? They are nothing but a more glorious Sound: Equipages of Honour, though they may seem Splendid and Illustrious, yet our understanding tells us they are only out side.

When we shall put off this Robe of Mortality, and walk amongst the Stars, and shall from the Battlements of Heaven look down upon Earth, how shall we be surprised to behold the Palaces of Princes, the Pageantry of the Court, the Pitmires of Ambition, and the Phantasticoes of Honour?

I am a Man of no Title, yet I am Great, and make a good Figure in my own Microcosm, for I am Master of my self.

It's Wisdom in him that hath been exalted in the Sphere of Honour, and hath acted things of Grandeur, to secure the Glory of them to withdraw in time; a continued Prosperity is always to be suspected.

It's the Policy of a cunning Gamester, to give over while he wins; when Prosperity is a Game, nothing is so certain as ill luck.

It's better to sit down with Honour, than to attend the changes of an unconstant Fortune.

Charles the Fifth, that eldest Son of Glory, triumphed over the World by his Fortune, and at last by a glorious retreat, triumphed over Fortune by moderating his Ambition.

Fortune, like Pyrates that weight for Vessels till they are full Fraight; the Counter-plot must be to take some Port betimes.

I much honour the Bravery of that *Roman*, who said, He had obtained all Dignities before he desired them, and had

had left them all before they were desired of others.

I desire no Honour nor Preferment, for that would declare that I prefer more what others can bestow, than what I possess my self: Nothing can make me greater, being Virtuous; I am high enough, if I stand upright; I am not born under *Sol* to love Honour, but under *Jupiter* to love Business; Humility shuns Honour, and is the way to it.

When I am dead I desire no *Mausoleum* or Sepulchre of State; if Providence shall make me so happy, that I may have a little Stone to cover me, I desire this word, for my Epitaph, may be Engraven upon it;

EVASI.

I have escaped all Honours.

SECT.

SECT. XVII.

Of the Art to be Happy.

TO be happy, is a bleſſed State; and that every man may have, if he pleaſes.

If you will be happy, correct your imagination by Reaſon, reject Opinion, and live according to Nature.

Tranquility of Mind, and indolency of Body, are the compleat felicity of Life.

Happineſs conſiſts not in Sovereignty, or Power, or in great Riches, but in a right compoſure of your Affections, and in directing all your actions according to right Reaſon.

There are two principal Diſeaſes of the mind, deſire and fear: Temperance is my Buckler againſt deſire; Fortitude againſt fear: The one ſupports the mind, when it deſires; the other exalts it, when it fears.

Its reaſon which reſcues us from the violence of deſires and fears, and teacheth us temperately to ſuſtain the injuries

ries of Fortune; and shews us all the ways which lead to quiet and tranquility.

So order your self, that you cut off all vain desires, and contract your self within the boundaries of nature, which are necessaries; they are so few and small as hardly any fortune can snatch them from you; they that covet things useless and superfluous, enjoy not even those that are necessary; every place yields enough for necessaries, and no Kingdom is sufficient for superfluities; its the mind that makes us happy in a Desart.

Its the infelicity of many men to covet the greatest things, but not to enjoy the least; desire of that we neither have nor need, takes from us the true use and fruition of that we have already.

I always set before me that *Delphick* Oracle, *Nil nimium Cupito.*

Whatsoever I desire, I always have; because I desire nothing but what I can have.

The reason that many men want their desires, is, because their desires want reason.

To

To be moderate in your desires, is an instance of Prudence; and not like *Sannio*, in the Comedy, *Spem pretio emere*, not to buy hope at too dear a rate.

I am never troubled for what I have not, but rejoyce for what I have.

He is richest who is contented, for content is the riches of Nature.

I can be as content, and think my self as happy in a Galley, as in Paradise; nothing is so pleasant to me, as a serene and secure state of mind, not distracted with any passions.

Tho' I be not as rich in Diamonds as the Island of *Zilan*, nor in Gems like to *Varnor*, in Emeralds like to *China*, nor in Rubies like to *Peru*, nor in Opales like to *India*; yet when I am in my Grotto, clothed with my own innocency, and inriched with a contented Soul, I enjoy them, and all the Treasures of the Universe.

Content is the Deputy of outward felicity, and supplies the place where its absent.

I envy the happiness of none, because I am contented with my own: Content, like Mother of Pearl, breeds its own Treasures.

I covet nothing; I had rather beg of my ſelf, not to deſire any thing, than of Fortune to beſtow it: If I might have the whole World for asking, I would not deſire it.

What are Riches? Riches are but Cyphers, its the mind that makes the Sum: What am I the better for a great Eſtate, if I am not contented with it? The deſires of having will quickly take away all the delights and comforts in poſſeſſing; therefore that *Alexander* that wants content, is worſe than *Diogines* that is contented in his wants.

He that doth not think his own Eſtate, how little and ſmall ſoever, to be ſufficiently ample, though he ſhould become Lord of the whole World, will ever be miſerable; for miſery is the companion of want; and the ſame vain Opinion which firſt perſwaded him, that his own Eſtate was not ſufficient, will continue to perſwade him that one World is not ſufficient, but that he wants more and more to infinity.

If in the Lottery of the World it be my fortune to draw a prize, I am not proud of my good luck; if I draw nothing

thing but blanks, I am not troubled at my ill Fortune.

If all the glories and excellencies in the Univerſe were contracted into a point, they would not be worth the thoughts of a brave Soul.

Let my cloths be never ſo fine and rich (which is the pride of others) they add nothing to my content, but much to my grief; when I conſider they were firſt made to cover the skar of ſin, my nakedneſs.

I can wear a thred-bare Mileſian Cloak, with as great a Decorum, as if it were made of Attick Wool: I never obſerved that an Imperial Crown cured the head-ach, or a Golden Slipper the Gout.

A Fever doth as violently and long hold him who lies upon a bed of Tiſſue, under a covering of *Tyrian* Scarlet, as him that lies upon a Mattreſs.

I have no reaſon to complain of the want of Scarlet Robes, of Golden Embroideries, Jewels and Ropes of Pearl, while I have a courſe and eaſie Garment to keep away the cold.

I have not *Peru* or *Potoſi*, in my deſires; I can be as content in *Raguſa* as in

in the *Seraglio.* I value not a *Sycilian* Table to eat at, or *Dyonisius* Chamber of State to sleep in; let me have a dish of Maze or Coleworts to dine with, and a truss of straw at night to sleep on, and I can pity the Grand Segnior.

As a wise man ought not to desire any thing that is superfluous, but confine himself to necessaries; so a brave man must not suffer the tranquility of his mind to be disturbed by any Calamity or Adversity whatsoever.

The World may make a man unfortunate, but not miserable; that is from himself.

No man can be happy that doth not stand firm against all contingencies; and say to himself in all extremities, *I should have been content, if it might have been so, or so; but since its otherwise determined, God will provide better.*

He that will live happily must neither trust to good Fortune, nor submit to bad; he must be prepared against all assaults.

A wise man in what condition soever he is in, will be still happy; for he subjects all things to himself, because

he

he ſubmits himſelf to reaſon, and governs himſelf by Wiſdom, not Paſſion.

He that is not content in any State, will be content in no State; for the fault is not in the thing, but in the mind.

A brave man hath Fortune under his feet: To be troubled as little as may be, is an uſeful Science, and the Midwife of all the happineſs of our life.

I only injoy that which is preſent; I have no regard to the future, for that may not be; hopes or fears never perplex me, I reſt ſatisfied with what I have, and by that means want nothing.

I never torment my ſelf afreſh with the memory of what is paſt, or afflict my ſelf with the apprehenſion of evils to come; for the one doth not now concern me, nor the other yet come; and there may be remedies provided for the miſchiefs to happen, for they give us warning by ſome ſigns of their approach.

Its folly to fear where there is a remedy; He that troubles himſelf ſooner than he needs, grieves alſo more than is neceſſary; for the ſame weakneſs

neſs that makes him anticipate his miſery makes him inlarge it too; the wiſe fortifie themſelves by Reaſon, and fools by Deſpair.

Its a ridiculous thing to be miſerable before-hand, for fear of miſery to come; for a man loſes the preſent, which he might enjoy in expectation of the future: Nay, the fear of loſing any thing is as bad as the loſs it ſelf: miſeries are endleſs if we ſtand in fear of all poſſibilities.

When *Zeno* was told *that all his goods were drowned*, *Why then*, ſays he, *Fortune hath a mind to make me a Philoſopher.*

When I am ſurpriſed with the fear of any misfortune, I a little qualifie my fear with hopes; this ſerves to palliate my misfortune though not to cure it.

Never antedate your own misfortune; its time enough to bear misfortunes when they come; the ills which you fear you may ſuffer, you ſuffer in the very fear of them: and there is not any thing that you fear, which is ſo certain to come, as its certain that many things which you do fear, will not come to paſs.

Why

Why ſhould you torment your ſelf at preſent, with what, perhaps, may happen out forty years hence? This humour is a kind of a voluntary Diſeaſe, and an induſtrious contrivance of your own unhappineſs, and to complain of an affliction that you do not feel.

'Tis time to lament when the miſchief is come, and in the interim to promiſe your ſelf the beſt; what do you know but ſomething may delay or devert it?

The Moor *Abul*, brother and heir to the King of *Granada*, being taken priſoner in *Solobenia*, to beguile his miſery, uſed ſometime to play at Checks (a true repreſentation of the game of Fortune) he was no ſooner ſet down, but in comes a Currier to tell him he muſt prepare himſelf to dye: Inexorable death comes always poſt; the Moor deſired him to reſpit for two hours, the Commiſſary thought it too long, but yet granted him leave to play out his game; he plaid and won both his life, and the Kingdom; for before the game was ended, another Poſt arrived with News of the Kings death, whereby the

City of *Granada* presented him with their Keys.

No man hath reason to complain when we are all in the same condition; he that escaped might have suffered; whatsoever may be any mans lot, never complain if it be your own.

I am prepared against all misfortunes and infelicities, expecting whatsoever may be, will be.

Must I be poor? I shall have company: must I be banished? Ile think my self born there, and the way to Heaven is alike in all places.

Have I any Injuries done me? they are but so many robes of honour, which I can chearfully wear: and out of the greatest infelicities, I can raise Trophies and a triumphal Arch: I have this comfort in my misfortunes, that whersoever I go, I have the same Nature, the same Providence, and I carry my Virtues along with me.

If I have lost any thing, it was adventitious; and the less mony, the less trouble; the less favour, the less envy: Is your Treasure stollen? its not lost but restored; he is an ill debtor that counts repayment loss; what is it that I labour,

bour, ſweat, and ſolicit for? when its very little that I want, and it will not be long that I ſhall need any thing.

Whatſoever happens out to me, I am never ſurpriſed at it; for I have ever in my thoughts that whatſoever may be, will be; and that which may fall out at any time may fall out this very day.

All infelicities and ſufferance are eaſie to me, becauſe I make them familiar to me in my contemplation; what wonder is it to loſe any thing at any time, when we muſt one day loſe all?

When I ſee any infelicity to fall upon another; I conclude, that though the miſchief fell upon another, it was levelled at me: When there are ſo many thouſands of dangers hovering about us, what wonder is it if one comes to hit me at laſt?

Calamity and affliction can never devertuate or diſturb a brave Soul.

I can with a *Bezolas manos* reverence my misfortunes; and give *Gra Mercy* to my Stars for them; I can look death on the face without any ſurpriſe, and bid it welcom.

I can patiently undergo the *Tympaniſm* of the *Greeks*; or the *Pataliſm* of the *Athenians*; and can triumph more for the honour of my ſuffering, than I am concerned for the pain I ſuffer; for this I am beholden to thoſe gallant Heroes, *Metellus* who ſuffered exile reſolutely, *Rutillus* chearfully, *Cato* death conſtantly.

Phalaris Bull, and a bed of Roſes are all one to me; I muſt confeſs while I am in the Bull, by reaſon of my body, I may drop a tear, and ſend forth a groan; but my mind is impaſſible above all grief or pain.

Its the excellency of a great mind to triumph over all misfortunes and infelicities.

Preſence of mind and courage in diſtreſs,
Are more than Armies to preſage ſucceſs.

He that gallantly encounters misfortunes and the infelicities of the World, is as valiant as *Hector*, and may ſtand in competition with *Cæſar* for his Virtues and Bravery.

All

All the diſtempers of this life, if they be long, they have their intervals, and give us ſome eaſe; if ſhort and violent, either they diſpatch us, or conſume themſelves; ſo that either their reſpit makes them tollerable, or the extremity makes them eaſie.

Misfortunes and troubles ſhould no more diſturb or break a couragious Heart, than thoſe rods hurt the Noble *Perſians* skins, which whipped their Cloaks inſtead of their Bodies: A generous Spirit muſt reſiſt all encounters conſtantly, as the Rocks do the Waves of a great and tempeſtuous Ocean.

Misfortunes are a kind of diſcipline of humanity.

There are Tempeſts and Hurricanes in the life of man; its prudence to put into a ſafe Harbour to let them blow over.

If you fall into any great misfortune, diſingage your ſelf as well as you can, creep through thoſe buſhes which have feweſt Briars.

They who leaſt ſhrink at the Storms of Fortune are always moſt Virtuous and Victorious in the end.

When I have any infelicity fallen upon me, to abate my diſcontent (if I have any) I have two remedies, diverſion of my thoughts from the infelicity, and an application of them to thoſe things which I know to be grateful and pleaſant to my mind.

I always bear my mind above the Clouds; Tempeſts cannot reach me; I am not ſhaken with Winds, nor battered with Thunder.

The diſcontent which we receive from any infelicity is not founded in Nature, but meerly in Opinion; and ſo become great or ſmall according as its apprehended; and they have the greateſt ſhare of it, that believe they have it; if the Opinion were right and ſound, we ſhould never be moved at any ſuch infelicity; for that all thoſe things are extraneous to us, and touch us not indeed, but only by Mediation of an Opinion we have framed to our ſelves.

How is it? I have a Ship at Sea, laden with a rich Cargo; and this Ship is caſt away by a great Tempeſt, and I know it not; I am not a whit leſs chearful and merry, than if it were not

caſt

caſt away; is it not then Opinion only which diſcontents me? for if Nature did it, at the ſame minute wherein the Ship was caſt away, my mind would be ſtruck with the ſenſe of the loſs of my Ship: And the like would be perceived in the loſs of any other thing.

Its the part of a wiſe man to foreſee Misfortunes, and to prevent them before they come; of a valiant man to order them well, when they come.

SECT. XVIII.

Of the Regiment of Health, and of Temperance and Sobriety.

PLato when he returned to *Athens*, from his Travels, was asked by the Philosophers there, *If he had seen any notable thing in* Tinacria, *which is now called* Sicily? Answered, *Vidi Monstrum in Natura, hominem bis Saturatum in die*; and this, he said, because he saw *Dyonisius* the Tyrant, who first invented to eat at Noon, and afterwards to sup at Night. In ancient time they did use to Sup and not to Dine: All Nations in the World did eat at Night, only the *Hebrews* did feed at Noon.

We heap Suppers upon Dinners, and Dinners upon Suppers without intermission; it costs us more to be miserable than would make us perfectly happy.

Vita nostra est instar Comediæ, our life is like a Comedy; the Breakfast is the Prologue, a Dinner the Inter-

Interlude, a Supper the Epilogue.

We do not eat to ſatisfie Hunger, but Luxury and Ambition; we are dead while we are alive, and our Houſes are ſo much our Tombs, that a Man might write our Epitaph upon our very Doors; *We are poiſoned in the very pleaſures of our Luxury, and betrayed to a thouſand Diſeaſes by the indulging of our Palate.*

Every Man is his own *Atropos*, and by his intemperance lends a Hand to cut the thred of his Life; exceſs may be good Phyſick, but its bad Diet; give me the Man that takes his meat as a ſick Man doth his Phyſick, meerly for health ſake; *Tiberius* Aphoriſm is good, *That every Man is his own beſt Phyſician, and his life ſets a* Probatum eſt *to it:* Obſerve *Cato's* rule, *Eat to live, not live to eat.*

We paſs the bounds of Nature, and ſally out into ſuperfluities; in ſo much that its now adays only for Beggars to content themſelves with what is ſufficient.

Pulſes and leguminous food was a great part of the Diet of our foreſathers before the Flood; and the *Ro-*

mans, which were called *Pultifagi*, fed much on Pulse for Six hundred years.

Many other Nations, as the *Japanneses*, *Chineses*, the *Africans* in sundry Regions, and the *Turks* which live chiefly on Rice and Fruits, and yet they live very long and healthfully.

Its a pleasant hunger to eat Herbs, and a dainty thirst to drink Water; when *Darius* had a cup of cold Water given him, he received it thankfully, and profest it was the best draught that ever he drank in his life; but peradventure *Darius* was never thirsty before.

I value not the *Persian* Luxury, the Delicacies of *Apicius*, the *Calydonian* Wine, nor the Fish of *Hyrcania*; the courfest Meat and Drink afford me no lesse pleasure than the greatest Delicates; Barly bread and Water are highly pleasant if taken only when we hunger and thirst.

Artaxerxes, the brother of *Cyrus*, being overthrown in Battle, was constrained to sit down with dried Figs and Barly bread; which upon proof he found so good, as he seriously lamented his

his misfortune, in having been so long time a stranger to that great pleasure and delight, which Nature and simple Food yields, when it meets with true hunger.

Temperance augments things that are pleasant, and maketh the pleasure it self greater; and ordinary fare is made equal in sweetness to the greatest dainties.

For my own part when I eat course Bread, and drink Water, or sometimes augment my Commons with a little Cheese (when I have a mind to Feast extraordinarily) I take great delight in it, and bid defiance to those pleasures which accompany the usual Magnificence of Feasts: And if I have no more than Maze, Lentils, decocted Barley, and clean Water, I think my Table so richly furnished, as that I dare dispute felicity even with *Jove* himself.

I must confess, as to my Diet, I am not very curious; if I lived in *France* I could eat their dishes of Frogs, Toadstools, and Snails; when I am amongst the *Jews* I can eat Locusts and Grass, and think them to be pleasant Viands:

and

and to ſpeak freely to you, If I were amongſt the *Canibals*, I could without any diſguſt eat Man's fleſh, for all things are in all; there is bread in fleſh, and fleſh in bread.

Happy is that Man that eats for hunger and drinks for thirſt, that lives according to Nature, and by Reaſon, not by example; and provides for uſe and neceſſity, and not for oſtentation and ſuperfluities.

If mankind would only attend humane Nature, without gaping at ſuperfluities, a Cook would be found as needleſs, as a Soldier in time of Peace: we may have neceſſaries upon very eaſie terms, whereas we put our ſelves to great pains for exceſs,

When *Adas* Queen of *Caria* was ambitious often to ſend to *Alexander* Sauces and Sweet-meats delicately prepared, by the beſt Cooks and Artiſts, he ſaid, *I have better Confections of my own*, viz. *My night-travelling for my Dinner, and my ſpare-dinner for my Supper.*

The *Thracians*, when *Ageſilaus* marched through their Country, preſented him with Corn, Geeſe, Sweet-Meats, Cheeſe-

Cheese-cakes, and all sorts of Delicacies both of Meat and Drink; he accepted the Corn, but commanded them to carry back the rest as useless and unprofitable to them, but they importunately pressing him to take all, he ordered them to be given to the Ἕιλωτοι the Slaves; and when some asked the reason, he replied, *They that professed Bravery, ought not to meddle with such Delicacies; and whatsoever takes with Slaves, cannot be agreeable to the Free.*

Nothing doth more contribute to Health and Prolongation of Life, than a spare simple Diet.

The more simple the Diet is, the better is the Chile; for variety of Meats and Drink, doth beget various and diverse Spirits, which have a conflict amongst themselves.

By a moderate Diet the strength of the Body is supported, the Spirits are more Vigorous and Active, Humours attenuated, Crudities and Obstructions prevented, many Infirmities check'd and kept under; the Senses preserved in their Integrity, the Stomach clean, the Appetite and Digestion good.

If

If you have as many Diseases in your Body, as a Bill of Mortality contains, this one Receipt of Temperance will cure them all.

The *Caribians*, by reason of their singular Temperance and Sobriety, they are free from an infinite number of Indispositions whereunto other Nations are subject; nay, they are so vigorous in the Extremities of Age, that at a Hundred years of Age they commonly beget Children, and have no gray Hairs.

The present *Egyptians* who are observed (by *Alpinus*) to be the fattest Men, and Men to have Breasts like Women, owe much, as he conceives, unto the Water of *Nile* and their Diet, of Rice, Pease, Lentils and White Cicers; and we read in *Daniel*, how Pulse and Water made the four Children fairer in Countenance and fatter in Flesh, than they which fared on the Royal Provision.

The *Persians* in their time, the most Vigorous and the best disciplined People on Earth, eat a little *Nausertium Cresses* or *Wild Mint* with their Bread, and that was all the Victuals that

that this brave Nation uſed, when they made Conqueſt of the World.

The *Thracian* Women, that they might bring forth ſtrong and healthful Children, eat nothing but Milk and Nettles.

The *Cynick* in *Athenæus* makes iterated courſes of Lentils, and prefers that Diet before the Luxury of *Seleucus*.

But the Oeconomy and order of living, and the Scenes of Humane Life are ſince much changed; if we live temperately it's for Ambition and upon deſign, not to ſerve the Intentions of Nature.

It's ſtoried of Pope *Sextus*, that before he arrived to that Honour, he eat and drank nothing but Bread and Water, ſaying,

Panis & Aqua,
Eſt vita Beata.

But having once ſeated himſelf in the Porphery Chair, he refuſed to ſtoop to ſuch a courſe Fare when it was offered him, giving his reaſon from the Counterpoſition of the words.

Aqua

Aqua & Panis,
Eſt vita Canis.

Now adays inſtead of Water (which was the greateſt part of the Drink in the *Ante-deluvian* World, and very congenial to the Temper of Man) we drink *Brandy*, *Uſquebah*, *Aqua vitæ*, which are pernicious Drinks, if commonly uſed, they deſtroy the *Calidum innatum*, prey upon the roſcid Juice, change the natural tone of the Stomach, the Texture of the Body and the Craſes of the parts; hence come *Atrophies*, the Imbecillity of our Nerves and Trepidation of our Members, which is effected by the diſorderly motions of the animal Spirits, being impulſed and agitated preternaturally by the Spirits of ſtrong Liquors: Wine is an excellent Liquor if moderately uſed; it's a great refreſher of decayed Nature, it fortifies the Stomach, ſtrengthens the natural Heat, helps Digeſtion, carries the Food to all the parts, chears the Heart, and wonderfully refreſheth the Spirits.

The

The Ancients called it *Lac Senum*, the Milk of old Men; but by modern Practice it's found, that if they ſuck too much of it, it will make them Children.

Nothing can be of worſe conſequence to any, than the conſtant and immoderate uſe of it.

Sapientia in ſicco reſidet, non in Paludibus & Lacunis; Wiſdoms reſidence is in a dry Region, not in Bogs and Fens.

Heraclitus left it for a Maxim, *Lux ſicca anima ſapientiſſima*; A dry light makes the wiſeſt mind, but it becomes *Madida & macerata*, being ſteept in the Spirit of Wine.

Strength and Beauty are the Goods of the Body, Temperance and Prudence the Crown of Old Age.

Il vino non ha timone; *Wine*, ſays the *Italian*, *hath no ſtern:* Diſcretion is not then any longer their Pilot, nor the light of Reaſon the Pole, by which they ſhould direct their Actions to a ſafe Harbor.

The Vine beareth three Grapes, the firſt of Pleaſure, the ſecond of Drunkenneſs, the third of Repentance.

The

The *Jewish Rabbies* observe, that *Noah* when he first planted Vines, he took the Blood of an Owl, of an Ape, and of a Lion, and watred the Roots of his Vines with them; hence it is, that Men when they are drunk with Wine, some play the Owl and sit up all night, bite and scratch, others like the Ape and Lion, are antick and furious.

If it shall be your unhappiness at any time to be overtaken with Wine, observe the directions of the School of *Saturn.*

Si nocturna tibi noceat potatio vini,
Hoc tu mane bibas iterum, & fuerit
Medicina.

If over night thou tak'st a Dose,
And find'st thy self amiss;
Thou must next Morn another take,
No Remedy like this.

Sobriety is that which will secure you against all Distempers, and make your Life pleasant to you; for the Harvest of Diseases doth arise from the Seeds of Intemperance.

By

By Sobriety there is a good and perfect Concoction made; the Meat you eat, when it's well elaborated and transmuted in such manner as is proper for each Digestion, then a good habit of Body is established, the Mass of Blood hath its pure Tincture, all the Liquors of the Body have their peculiar Properties suitable to the Intention of Nature; but if the Crases of the parts be perverted by Intemperance, then the alimentary Juices do degenerate from their Purity, the Mass of Blood and the Nervous Liquor are depraved, and the whole habit of the Body disordered.

Abstinence plucks up the cause of all Diseases by the Roots, in the inward Veins it takes away the *Butomia* which is caused by the ill Disposition of the Stomach, and that Melancholick Humour which is sealed in the Tunicles thereof, and reduces the natural Temper to a just Mediocrity.

By Temperance Men shut up their days like a Lamp, only by a pure Consumption of the Radical Moisture without Grief or Pain.

If

If the World consists of Order, if our Life depends on the Harmony of Humours, it's no wonder that Order should preserve, and Disorders destroy.

A spare and simple Diet contribute to the Prolongation of Life.

Mangiera Piu Chy manco Mangia; He that will eat much let him eat little, because by eating little he prolongs his Life, and so eats much.

The Emperor *Augustus* died at the Age of Sixty six, in all which time he never Purged or let Blood, neither did he use Physick, but every year he entred the Bath, every Month he did Vomit, every Week he did forbear to eat one day, and every day he did walk one hour.

If you will have a constant vigorous Health, a perpetual spring of Youth, use Temperance.

The Sect of the *Esseans* among the *Jews*, by reason of their simple and abstemious Diet, did usually extend their Life to a hundred years.

The *Stoicks* and *Cynicks* are very long Livers in *Laertius*.

There

There was a Prieſt who was made a Dean, and by reaſon of his ſpare Diet, lived to 186 years of Age, and when he died had this Epitaph,

Hic jacet edentulus, Canus atque Decanus,
Rurſus denteſcit, Nigreſcit & hic requieſcit.

One *Brawn* an *Iriſh-man*, but a *Corniſh* Beggar, who lived to a great Age, by reaſon of his ſimple courſe of Life, had the Honour of this Inſcription upon his Grave-ſtone,

Here Brawn *the Common Beggar lyes,*
Who counted by his Tale,
Some Six ſcore Winters and above,
Such virtue is in Ale.

Ale was his Meat, his Drink and Cloth,
Ale did his death reprive;
And could he ſtill have drunk his Ale,
He had been ſtill alive.

Xequepeer, a Moor who lived in the City of *Bengala*, *Anno Dom.* 1586. by reaſon of his Auſterity and Abſtinence, lived

lived 300 years, if we may believe *Ferdinand Lopez*, the King of *Portugal*'s Hiſtoriographer.

I do think that Man, if he lived according to Nature, and duly obſerved the Regiment of Health, he might live for ever, for Man is naturally Immortal, that is to ſay, he hath a *Poſſe non mori*, as appears both before the Fall, and ſhall be evident after the Reſurrection; yea, after his Fall he could live near a thouſand years; though by degrees the length of Life was abbreviated, yet that Abbreviation of Life was accidental, and conſequently may be repaired in whole or in part; and upon ſearch we ſhall find the accidental cauſe of this Abbreviation, was not from the Heavens, or any other than the defect of true Regiment of Health.

And *Adam*, after his Fall, if he had eaten of the Tree of Life, he had lived for ever; and this doth appear, *Gen.* 3. *Let us drive man out of Paradiſe, leſt he put forth his hand, and take alſo of the tree of life, and eat and live for ever.*

Atrepheus

Artephous having found out the Virtues of Stones, Herbs, *&c.* both for the knowledge of Nature, and especially for the prolongation of Life, did glory that he had lived One thousand twenty five years.

If the *Humidum radicale, & calidum innatum*, be kept in their right state and due temper (as they may be) I see not (for any thing that is in nature) but man may extend his life to a long duration.

I have lived in the Reign of four Kings, yet I can by no other Calculation, than that of my sins, be found to be old; by reason of the regularity of my life I have a perpetual Spring in me, I never met with an Autumn, or knew any thing of the fall of the Leaf; but vigour and strength, like the Sun in its glory, visit all my quarters: After a small pittance, I find a sound and quiet sleep all night long; and at peep of the day I get up as fresh as the morning it self.

The Seminalities of all our Diseases and abbreviation of life, is from the excessive eating of Flesh and other meats.

How

How many warlike Nations, and ſtrong Cities, that have ſtood invincible to Attaques and Sieges, have Luxury overcome? Conſider the *Romans* when they came to their *Jecur Anſerinum*, their *Porcus Trojanus*, *Jumen*, *Uvedulæ*, *Ficedulæ*, and their generous Wines, *Cicula* and *Falerna*, they became effeminate, and by them were more overcome, than formerly by their greateſt enemies.

There are many impreſſions and alterations made upon our bodies by the food which nouriſh them and change the conſtitution into its complexion.

Thoſe who eat of the fleſh of a Cat (being provoked into a fury by beating of her) make thoſe rabid that eat of it, and like Cats with their claws will lacerate one another.

Chickens fed on ſour Grapes are harder of fleſh and more difficult of Concoction, than are moſt Waterfowls.

Why are the *Tartarians* ſo barbarous, in their manners, but becauſe they eat and drink the fleſh and blood of Horſes?

Eating

Eating of Creatures which have no Blood, waſt ours; thoſe Plants which are barren or fruitful (as *Porta* Obſerveth) do render thoſe that uſe them barren or fruitful.

If ſo, how careful ought we to be what meats and food we eat?

But if you will eat fleſh, I would adviſe you not to dreſs it by the fire, as Cooks do, for that ſunders the beſt from the worſt, which we chooſe; but like Philoſophers, a quite contrary way, taking the beſt which is now loſt, and leaving that which we now take, which is the worſt; a way, I ſay, to ſtrip off all groſneſs and fowlneſs of bodies, the ſeeds of all Diſeaſes.

For the virtue of things taken from them by ſeparation, is better than joyned with their bodies.

If Nature could be nouriſhed ſome other way than by eating, all danger of Diſeaſes would be prevented.

There was a perſon of much Honour who told me, *That his Grand-father, by reaſon of his great age, had his digeſtive faculty ſo enervated, that whatever he eat turned into crudities and obſtructions; he being a Perſon of great*

Knowledge tryed many experiments to repair it, but without any effect; at the last, he applyed a piece of raw flesh to his Stomach, fastned to it; and so once in twelve hours applyed fresh; in some time he found Nature abundantly satisfied therewith, and had a rejuvenescency and renovation of all his parts; and lived many years after in good strength and vigour without eating or drinking any thing.

How this may comport with reason its worth the inquiry: We have observed, for drink, that all the time we sit in the Water, we shall never thirst; for Nature, by the pores, doth suck and draw in *aqueous* particles to satisfie thirst; and why may it not draw from the flesh a *succus nutritius*, which will support and preserve Nature? and upon this reason the Physicians prescribe nourishing Clysters to their Patients, and Baths of Milk in Hectick Fevers, when the body is extreamly low.

Paracelsus tells us, *That a man of his knowledge by applying of fresh Cods to his stomach fastned, without hunger lived half a year together.*

Na-

Nature is able to draw through the pores in all parts of the body, such food as she desireth; otherwise how comes it to pass that many persons have lived a long time without eating any meat?

Paracelsus, *Licetus*, and *Cardan* (men which made great Figures in their days) assure us, that they knew some holy men that lived twenty years together without eating any meat; and *Harmolaus Barbarus*, *Joubertus* have delivered to us, that one in *Rome* lived forty years only by the inspiration of Air: hence it was said by the *Cosmopolite*, that there is in the Air a hidden food of life.

Ficinus, *Grollius*, *Rundeletius*, tell us, that in the *East Indies*, near the River *Ganges*, there is a Nation, called *Astomares*, that have no mouths, they live only by the Air and Smells which they take in at their Nostrils, from Roots, Flowers, and wild Apples, which they carry with them in long Journies.

The Air is full of Balsamick Roscid atoms, and is ever sprinkled with a fine foreign fatness, which may perhaps be sufficient food to nourish the fine part of our frame, whereon the

temper of mankind, and his life ſtandeth.

Its impregnated with a Saline Spirit; in this Salt are included the ſeminal virtues of all things; its a pure extract drawn by the Sun-beams, from all bodies that it darteth his rays upon, and its ſublimated to ſuch a heighth of perfection, that its Homogenial to all things; and in effect is the Spirit of Life, not only to Plants but to Animals alſo. *Licetus* and *Querceton* think they are nouriſhed by the Air.

And *Olympidorus* the Platoniſt aſſures us, that he knew a perſon who lived many years, and in his whole life neither fed nor ſlept, but ſtood only in the Sun to refreſh himſelf.

If other Creatures, whoſe life hangeth upon the ſame hold, do faſt a long time, there is no reaſon but the ſame common nature will ſuffer it in man.

There is a bird in the *Moluccas*, *Monucodiaca*, by name, as *Aldrovandus* informeth us, which by reaſon it hath ſo large wings in ſo ſmall a body (her wings are as large, almoſt as the wings of an Eagle, when her body is no bigger than a Swallow) is born up by force

force of the wind, and hovereth and hangeth in the Air continually, taking no other food (as a laſs, how can ſhe) than there is found.

The Chamelion will live a whole year without eating any thing, but by taking in the Air, by gaping and ſhutting his chaps: and *Ælian* aſſures us, that the Goats of *Gimanta* do not drink in ſix months; but turning towards the Sea, they receive the vapours with open mouth, and ſo they quench their thirſt.

I beg your pardon, if I, that intended to diſcourſe of Temperance, have been Intemperate in my diſcourſe; I know theſe will be looked upon as airy Phantaſms, and I my ſelf have the ſame ſentiments of them; yet I muſt tell you, its agreed by many learned Phiſitians, that Men and Women have lived many years together without eating any food; but that death did not follow the taking away of the appetite, to me its wonderful. *Langius* thinks the cauſe to be the relaxation of the Nerves in the Orifice of the Stomach, but this cannot ſatisfie a rational enquiry. *Sennertus* conceives, that ſuch

bodies are almoſt immortal, and little or nothing exhal'd from them; becauſe they conſiſt of a tenacious humor well compacted and growing faſt together, and yet will not yield to the action of heat that feeds on the nouriſhment; and their heat is moſt mild and gentle, and requires not much nouriſhment; but, I pray, conſult the *Adepti*, thoſe ſons of Art, and let me underſtand their Judgment.

SECT.

SECT. XIX.

Of Suits of Law.

IF you design to your self happiness, and an improvement of your Estate, let me advise you to avoid Suits in Law; if you engage in any, you put your self into a house of Correction, where you must labour stoutly to pay your fees.

If the case shall go for you, there are those who will tell you, that victory is a fair Game, but you must give them leave to divide the Stakes.

If it shall be your misfortune to engage in any, have a care of a rich fool; for there is nothing more dangerous, as to mischief, than a rich obstinate fool, in the hands of a cunning knave; and have a watchful eye over him that hath but two or three cases (if he be a busie fellow) for he will give you trouble enough; an inconsiderable Mouse may give disturbance to a noble Lion.

There were two Lawyers very paſſionately pleading their Clients Caſe, to their great ſatisfaction; when the Caſe was done, the Lawyers came out of Court, and hugged each other; the Clients much admired their behaviour; one of them asked his Lawyer, *How they could be friends ſo ſoon? Tuſh man,* ſaith the Lawyer, *we were never foes, for we Lawyers are like a pair of Sheers, if you open them, and pull them down, they ſeem to cut one another; but they only cut that which cometh between them.*

You remember the Fable of the Vulture, ſitting upon a Tree to ſee the Lion and the Bear fight, and to make prey of him which fell firſt; have you a care you do not make the Moral.

It was good advice of Chriſt, *If any man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo*; the reaſon is evident, leſt the Lawyer ſhould come between, and ſtrip you naked even of your Shirt.

To go to Law, is like a Lottery, or playing at Dice, where if the Game be obſtinately purſued, the Box-keeper is commonly the greateſt winner: I

ſpeak

ſpeak not this to reflect upon that Honorable Profeſſion, to which I ſhall ever pay the greateſt Tribute of my ſervice.

I know there are many excellent perſons towards the Law, if it be your fortune to meet with them.

In the State of *Venice*, ſome years ſince, all their Advocates were Noblemen, appointed by the Grand Council, to the number of twenty four, and had all of them allowance from the State; being forbidden to take preſents or mony, that the Nobleneſs of the Profeſſion might not be ſullied, and that in all Proceſs it might be their intereſt to give a diſpatch.

But you will be ſure at every Market in the Country to find ſome Fairies, Elves, and little Spirits, with Hawking-bags, or ſnap-ſacks by their ſides, wherein they have their familiars, ſome with Green-coats, others with Yellow-veſts, which they ſend forth to the diſquiet of good men; as *Eolus* did the Winds, which he had gotten into his bottle, to the diſturbance of the World.

Theſe like the Sun in *Aries*, which move, but not remove the humours.

Et pluit ſuper eos laqueos.

And it ſhall rain ſnares upon them, which a Rabby interpreted to be the multitude of Advocates, Proctors, and Solicitors, which were ſnares to catch the people.

Certainly theſe Elves are much of the nature of the Ant, very good for themſelves, but exceeding pernicious in the Garden of a Commonwealth.

If ever you ſhould fly to theſe for ſuccor, as the Sheep do to the Buſhes, in a Storm, you will be ſure to leave a good part of your Coat behind you.

Theſe like a Quartan Ague, will never leave you, as long as any humour be left in you; and if you ſhall have need to make uſe of them, they will ſtir no more without a Fee, than a Hawk without a Lure.

I have often admired at the Genius of a Noble-man of *France*, who was much delighted in troubling men with Suits; *Lewis* the *French* King hearing of it, offer'd to eaſe him of his Suits, by putting an end to them; he thanked his Majeſty, but earneſtly beſought his

his Highneſs to leave him thirty or forty behind, whereby he might merrily paſs away the time.

Humours are mens Religion, power their Laws;
Their wit Confuſion, and their will their Cauſe.

My adviſe to you, is, that your ſeriouſly employ your ſelf in the ſtudy of the Laws of this Nation (being the moſt excellent for their Juſtice and Wiſdom) if not to Practiſe the Law, yet to gain ſo much knowledge therein, as to defend your Self and Eſtate from the Robbin-goodfellows of it.

If you be not ſo diſpoſed, you muſt lay up one third part of your Eſtate to preſerve the other two, or elſe you will be aſſuredly undone.

SECT.

SECT. XX.

Of Gaming.

NExt Suits in Law (which are but *jactus aleæ*) avoid gaming; it hath no ſatisfaction in it; beſides a ſordid coveting of that which is anothers; or a prodigality of that which is your own: its a madneſs beyond the cure of Hellebore, to caſt a Dye whether your Eſtate ſhall be your own or not; if you have not a care, (I can without an Augure tell what will be your fate) this, like a Quickſand, will ſwallow you up in a moment; and goods which are ſo gotten, are like Pyramids of Snow, which melt away, and are diſſolved with the ſame ill husbandry that did beget them; and believe me, you will find it more chargable to you than the ſeven deadly ſins.

Remember that one Crown in your purſe will do you more honour, than ten ſpent.

Plato ſeeing a young man play at Dice, he reproved him; he anſwered, *What ſo ſmall a matter? Cuſtom*, replies *Plato, is no ſmall thing.*

SECT.

SECT. XXI.

Of Marriage.

THere is one ſtep more to make your Life comfortable, and to advance your Fortune, and that is, well to diſpoſe of your ſelf in Marriage; certainly a buſineſs which requireth grave conſideration.

Ride not Poſt for your Match, if you do, you may in the period of your Journey take Sorrow for your Inn, and make Repentance your Hoſt.

If you Marry, eſpouſe a Virtuous Perſon; a celebrated Beauty, like a Fair, will draw Chapmen from all Parts.

Make choice of your Wife by the Ears, not the Eyes.

Olympias the Wife of King *Philip* of *Macedon*, underſtanding that a young Courtier had married a Lady beautiful indeed, but of no good report, *Sure*, ſaid ſhe, *the Hot-ſpur had little or no Brains, otherwiſe he would never have married his Eyes.*

He

He that in the choice of a Wife, doth believe the report of his Sight or Fingers, is like him who telling out the Portion in his thoughts, takes the Woman upon content, not examining her condition, or whether ſhe be fit for him.

I would not adviſe you to marry a Woman for her Beauty, for Beauty like Summer Fruits, are apt to corrupt and are not laſting.

Never Marry ſo much for a great Living as a good Life; yet a Fair Wife, without a Portion, is like a brave Houſe without Furniture; you may pleaſe your ſelf with the Proſpect, but there's nothing within to keep you warm.

Si vis nubere nube Pari; thoſe Weddings are the Happieſt, where the Parties are firſt matched before they Marry. If a Man Marries a Woman much Superior to himſelf, he is not ſo truly Husband to his Wife, as he is unawares made Slave to her Portion.

Helena was covetous, *Paris* Luxurious; on the other ſide *Ulyſſes* was Prudent, *Penelope* Chaſt; Happy was the

the Match between the latter, but the Nuptials of the former Unfortunate.

Be ſure you love her Perſon better than her Eſtate; for he who Marrieth where he doth not love, will be ſure to love where he doth not Marry, and love without ends, hath no end.

Love is the Child of Folly; it's the ſtrongeſt of the Paſſions, and often found in the weakeſt minds: Remember it's not granted to Man, *Amare & Sapere, To Love and be Wiſe.*

Young Men are Amorous, middle Age affectionate, Old Men doting.

It was ſaid of a conceited *Myſoginus*, whoſe Miſtreſs was *Nulla*, that it was likely to prove a happy Match; for he loved *Nulla* and *Nulla* loved him.

There is a great difference between a Portion and a Fortune with your Wife; if ſhe be not Virtuous, let her Portion be never ſo great, ſhe is no Fortune to you.

A Noble *Roman* being asked why he had put away his Wife, ſhe being Beautiful and Rich, put forth his Foot and ſhewed his Buskin, *Is not this*, ſaid he, *a new, handſome and compleat ſhoe? yet no Man but my ſelf knows where it pinches me.*

It's

It's not the Luſtre of Gold, the ſparkling of Diamonds and Emeralds, nor the Splendor of the Purple Tincture that adorns or embelliſhes a Woman, but Gravity, Diſcretion, Humility and Modeſty.

A young *Lacedemonian* Laſs being asked by an acquaintance of hers, *Whether ſhe had yet embraced her Husband?* made anſwer, *No, but he had embraced her.*

A Woman is a Book, and often found
To prove, far better in the Sheets than
Bound.

As there is little or no uſe to be made of a Mirror, though in a Frame of Gold enchaſed with all the ſparkling Variety of the richeſt Gems, unleſs it renders back the true ſimilitude of the Image it receives: So there is nothing of profit in a great Portion, unleſs the Conditions, Temper and Humour of the Wife be conformable to the diſpoſition and inclination of the Husband, and that he ſees the Virtues of his own mind exactly repreſented in hers.

The

The good or ill hap
In all a Man's Life,
Is the good or ill Choice
Of a Friend or a Wife.

Chuſe ſuch a Wife as may Simpathize with you in your Misfortunes, for Marriage is juſt like a Sea Voyage, he that enters into this Ship, muſt look to meet with Storms and Tempeſts.

I knew a Gentlewoman, a very Fantaſtical and conceited Perſon, and one who was not over kind to her Husband, ſhe had a Daughter of the ſame Tone and Temper with her ſelf, to whom her Father had left a very conſiderable Portion; I commended a very worthy and ſober Perſon to the Mother, to be a Husband for the Daughter, but ſhe did not like the Gentleman; ſome time after there came a vain under-headed Fellow a Suitor to the Daughter; the Mother entertained him with all kindneſs; one day the Mother came to give me a Viſit, and with great pleaſure told me, ſuch a Perſon was a Suitor to her Daughter, a brave Gentleman,

tleman, of excellent Parts, and one that is the Cream of the Country, and asked me how I liked him; *Truly Madam*, I answered, *if he be the Cream of the Country, as you say he is, he is the fitter for your Daughter to make a Fool of*; The Gentlewoman replied, *And so she shall if it please God it be a Match*; And she was as good as her word.

When I read that ingenious Epigram of *Ausonius* of the Eccho, it doth methinks Graphically represent a talkative prating Woman;

Vane quid affectas faciem mihi pingere pictor?
Si mihi vis similem pingere, pinge sonum.

Phidias made the Statue of *Venus* at *Elis*, with one Foot upon the Shell of a Tortoise, to signifie two great Duties of a Virtuous Woman, which are to keep home and be silent.

The *Egyptian* Women anciently did never wear Shoes, to the end they should accustom themselves to stay at home.

Thales

Thales being asked by his Mother why he did not marry; ſaid, *It was too ſoon*; ſome time after being ſolicited again by her to marry, ſaid, *It was too late.*

When I think of the Cares of a married Life, and of the Employment and Drudgery a Man hath in begetting Children, I have wiſhed my ſelf a Monk, and could have vowed Chaſtity; and have thought, with the Philoſopher, it had been a Benignity in nature, if we might have propagated as Bees do, without the help of Women, yet when I conſider, that would have had a ſting in the tail of it too.

The Troubles of Children are many and great, the Comforts few and ſmall: It's better to adopt Children than beget them; he that adopts a Son hath the Liberty to make choice out of many that are good and virtuous, and which will pleaſe him; he that begets one runs the hazard whether he will prove ſuch or no.

Plato ſeeing a Youth over-bold with his Father, *Young Man*, ſaith he, *will you undervalue him who is the cauſe you overvalue your ſelf?*

Every

Every Man is more obliged to his Parents than to all the World beſides; to other Perſons he may owe other things, but to his Parents he owes himſelf; therefore if Ingratitude to others be hateful, that which is ſhewn to Parents, muſt certainly be the moſt Horrid and Deteſtable.

And let undutiful Children be aſſured, that if they be preſerved from the Gallows, they are reſerved for the Rack to be tortured by their own Poſterity.

If you be able to live of your ſelf, and out of Debt, and deſign to marry, have a care you make not too great a Joynture out of your Lands, eſpecially if you have Children by a former Wife; if you do, it will be more fatal and calamitous to your Family than any Debt.

Provide for your Relict a competent Eſtate, but not ſo as to impoveriſh your Children, for that's to deſtroy a quick Hedge to make a dead one.

If you have Children, it's better to leave them a competent Eſtate with a Profeſſion, than great Riches without it; for in the one there is place for Induſtry,

Induſtry, but the other, like a Lure, will bring all Birds of prey to devour them.

He that breeds his Children well, though he leaves them little, he gives them much; it's the mind that makes them Rich or Poor; whatſoever you leave to the good, ſeems ſufficient, to the bad too little.

Have a regard to a good Biſhop to ſatisfie your Conſcience; for an honeſt Lawyer to ſettle your Eſtate; and marry into a good Family to keep up your Intereſt.

Where Man and Wife are Uniſons in Affection, there is the beſt Muſick; there was ſuch an Harmony in Affection between *Ulyſſes* and *Penelope*, that rather than forſake his dear *Penelope*, he refuſed Immortality at *Calipſo*'s hands.

Rubius Celer commanded to be engraven on his Monument, that he lived with *Caja Ennia* his Wife Forty three years eight months, and that *Sine quærela*, whithout any Difference, Complaint or Jar.

The Ancients placed the Statue of *Venus* by that of *Mercury*, to ſignifie that the Pleaſures of Matrimony chiefly conſiſt

conſiſt in the ſweetneſs of Converſation.

They who ſacrificed to *Juno* as the Goddeſs of Wedlock, never conſecrated the Gall with the other parts of the Sacrifice, but having drawn it forth they caſt it behind the Altar, thereby implying, that all paſſionate Anger and Bitterneſs of reproach, ſhould be exterminated from the Threſholds of Nuptial Cohabitation.

King *Philip* of *Macedon* pulled and hawled a Woman to him by violence againſt her will: *Let me go*, ſaid ſhe, *for when the Candles are out all Women are alike*: A virtuous Woman, when the Candle is taken away, and her Body not to be ſeen, her Chaſtity, her Modeſty, and her peculiar Affection to her Husband, ought then to ſhine with the greateſt Luſtre.

When a Man hath obtained his deſires upon a Woman, what is his Victory? that he hath ſubdued a Woman; a hot Conqueſt ſurely, to enter and overcome a City whoſe Gates ſtand open day and night.

Job ch. 31. Made a Covenant with his Eyes, that they ſhould not at any time

time look upon a Maid; if he had lived in ſome Ages, he never ſhould have needed to have made ſuch a Covenant, for he would have found but few to have looked upon.

One Woman was made for one Man, where one is enough, two are too many, and three too few.

If you will be happy, never have above one Woman in your Bed, one Friend in your Boſom, and one Faith in your Heart.

Methinks the Zeal of that Prieſt did treſpaſs upon his diſcretion, when in a Wedding Sermon he much commended Marriage, but compared the Woman to a Grave; *For as every Grave* (ſaith he) *hath a* Hic jacet, *ſo when you come to Marry*; Hic jacet *the Wiſdom of* Solomon; Hic jacet *the Valour of* David; Hic jacet *the Strength of* Sampſon: *Here they are all buried.*

The Poets have unhappily repreſented all the Furies under the Notion of Women; and expreſly ordered that *Erinnis* ſhould be *Feminei Generis.*

A Gentlewoman ſeeing an Old Friend of hers, asked him if he was married; he ſaid, *No*; *You look very well*, ſaid the

the Gentlewoman, *I am apt to think you make use of Vipers: No Madam, the reason I look so well, is because I have nothing to do with Vipers.*

The ill Temper of many Women made *Diogenes* say, that when he saw a Woman had hanged her self upon a Tree, *That it was the best bearing Tree that ever he saw in his life.*

I can have no kindness for these morose Cynicks, who sully the Glory of the richest Jewels in the Cabinet of Nature.

But I could build a Tabernacle, and burn Incense to the Memory of that excellent *Menander* for his Ταμεῖον ἀρετῆς γενναῖα γυνὴ, a generous and brave Woman, is the Exchequer and Treasury of Virtue.

I must confess, I ever had a noble affection for that excellent Sex, as great Instruments of good, and the Prettinesses of Society, and ever thought that of all Follies in Man, there is none more excusable than that of Love; but I find by my self, that Passion will grow old, and wear out in time.

SECT.

SECT. XXII.

Of the Man of Honour.

WHen you come upon the Stage of Action, as it's your duty, ſo it will be your Glory, to deal juſtly with all Perſons.

Clear and round dealing is the Honour of Man's Nature; hate nothing but what is diſhoneſt; fear nothing but what is ignoble; and love nothing but what is juſt and honourable.

To ſtoop to any ſordid low action, is to imitate the Kite, which flyeth high in the Air, yet vouchſafes to condeſcend to Carrion upon the ground.

Do Injury to none, for by ſo doing, you do but teach others to injure you.

Innocency will be your beſt Guard, and your Integrity will be a Coat of Mail unto you.

A good Conſcience breeds great Reſolutions, and an innocent Soul is impregnable.

It's leſs difficult and more ſafe, to keep the way of Honeſty and Juſtice,

than to turn away from it; yet commonly our Paſſions lead us into bye Paths.

And be aſſured, he that in any one Affair relinquiſheth Honeſty, baniſheth all ſhame in ſucceeding Actions; and certainly no Vice covereth a Man with ſo much ſhame, as to be found falſe or unjuſt; and be aſſured the Vengeance of God rewards all unjuſt Actions with ſlow, but ſure Payment and full Intereſt.

Whatſoever I act, I endeavour to do it, as if it were my laſt Act; and therefore I do it with care and Integrity: I think on no longer Life, than that which is now preſent; I forget all that is paſt, and for the future (with an humble Submiſſion) I refer my ſelf to Providence; what others ſhall ſay or think of me, or ſhall act againſt me, I do not ſo much as trouble my thoughts with it. I fear nothing, I deſire nothing, I admire nothing; yet I do even reverence my ſelf, when I have done a juſt and virtuous Action: But to inrich my ſelf by any ſordid means, I dare not; for in ſo doing, I diſtruſt Providence, and become an Atheiſt.

I

I have in my own Nature ſuch an Abhorrency to any thing that is vitious, that if God did not know, nor Man would not puniſh Vice, yet I would not ſin; ſo mean a thing is Sin.

I many times wiſh that Nature had placed a Chriſtal Caſement in my Breaſt, that every one with whom I have to do, might ſee the Sincerity and Candor that is in the Cabinet of my Heart.

Keep touch in ſmall Matters, not to deceive in greater, but the better to diſpoſe your ſelf to perform things of Weight and Moment: A Promiſe is a juſt Debt, which you muſt take care to pay, for Honour and Honeſty are the Security.

Think an hour before you ſpeak, and a day before you promiſe: Haſty Promiſes are commonly followed with ſpeedy Repentance.

Generoſity and Virtue made the old *Romans* build a Temple to Fidelity.

A large Promiſe without Performance, is like a falſe Fire to a great Piece, which diſchargeth a good Expectation with a bad report.

Breaking your Faith may gain you Riches, but never gets you Glory.

He that breaks his Promiſe, forfeits his Faith (which was the Security) and ſo is become an Infidel unto him to whom he promiſed.

It was well ſaid by *Monſieur d'Gorgius*, a *French* Captain, who having burnt many of the Churches of the *Spaniards* in *Florida*, and being asked why he did ſo? told them, *That they which had no Faith, needed no Churches.*

To deceive one who is not obliged to believe you, is ill; but to cheat one whom your fair pretences have induced to believe you, is much worſe; for this is to murder one whom you have perſwaded to lay aſide his Arms.

Upon a time there was a Cat fallen into a Fat of Wort, and was almoſt drowned, the Cat cryed out for help, the Rats hearing the cry, came and ſaw her Misfortune, the Cat deſired them in all love to help her out, and ſuch a day ſhe would give them a great reward, which they did; the day being come, the Rats made their application to the Cat for their reward, the Cat ſaid ſhe made no ſuch promiſe,

they

they proved the promise exactly; *Well* said the Cat, *I do not remember any such promise, but if I did make any such promise, I was then in drink*; And was highly displeased with the Rats, and instead of rewarding them, she fell upon them, and killed several of them. I shall leave the Moral Application to you.

A Man's word and the effect of it, ought to be as inseparable as Fire and Heat; this the Ancients decyphered to us, when they painted a Tongue bound fast to the Heart.

It's not known now adays what it is to keep ones word, if any do, they pass for old fashioned People.

Great Men make Promises, and mean Men keep them.

Pollicitis dives quilibet esse potest.

Each Man's a Croesus, *Promises hath store,*
But in performance, who's not Irus *poor?*

Eucratidas the Son of *Anaxandridas*, when one asked him why the *Ephori* of *Sparta* sat every day to determine

Cauſes about Contracts? Replied, *That we might learn to keep our word even with our enemies.*

Look upon faith and honeſty as the moſt ſacred good of mankind, not to be forced by neceſſity or corrupted by reward.

Its the glory of a brave man, to be ſuch, that if fidelity was loſt in the World, it might be found in his breaſt.

Have ſo much of a generous Soul in you, as not to deſert that which is juſt, but to own it.

Where are thoſe noble Reſolutions of our Fore-fathers? Where is the *Roman* Gallantry, which obliged *M. Regulus* to return to be a Martyr for virtue, rather than ſtain the *Roman* Faith?

Faith is the foundation of Juſtice, and Juſtice the ſtay of a State.

A juſt man ſhould account nothing more precious than his Word, nothing more venerable than his Faith, nothing more ſacred than his promiſe.

King *Francis* the firſt, ſaid, *That if Faith were baniſhed out of the World, it ſhould be found in his Word.*

The greateſt and beſt of Kings have ever

ever been exact in the performance of their promiſes.

When there was a reward promiſed by *Auguſtus* the Emperor, to any that ſhould bring in *Croton*, a notorious robber, and a Banditee, or his Head; *Croton* preſented himſelf; *Auguſtus* commanded that Sum to be given him, which he had promiſed to be given to the perſon that ſhould bring in *Croton* or his Head.

The *Florentine* tells us, that a Prince of his time never talked but of Peace and Faith; and if he had kept either of them, he had loſt his reputation and credit.

But certainly nothing doth add more ſplendor to a Prince than to keep his Faith, and to act by the juſt principles of Wiſdom; for all things multiply to humour in a Prince that hath gotten reputation for his Faith and Wiſdom.

It goes a great way towards the making of a man faithful to let him underſtand that you think him ſo; and he that does but as much as ſuſpect that I will deceive him, gives me a kind of right to coſin him.

There is nothing eaſier than to de-

ceive a good man: he that never lies, easily believes, and he that never deceives confides much; to be deceived is not always a sign of weakness, for goodness sometimes is the cause of it: have a care not to be so good a man that others may take occasion from it of being bad: Let the cunning of the Serpent go in equipage with the innocency of the Dove.

SECT. XXIII.

Of the Man of Business.

IN business be active and industrious; for many men of large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary means, suffer others less able, but more active and industrious, to go beyond them.

Diligence alone is a fair Fortune, and Industry a good Estate: Idleness doth waste a man as insensibly as Industry doth improve him; you may be a younger Brother for your Fortune, but your

your Industry will make you an Heir.

Chi ha arte, ha parte, chi non corre non ha il pallio.

Æsops Fisher could catch no fish by his playing upon his Flute; but was necessitated, to preserve his being, to cast his Nets and his Tackling into the River.

And you may observe, that in Heaven, the moving Planets are of much greater consideration than those that are fixt, and do not stir at all.

I cannot commend the humour of the *Neopolitan* Gentry, who stand so on the Puncto's of their Honour, that they prefer Robbery before Industry.

Its action, that is Noble; and not only the Celestial bodies are in continual motion; but he that is most high, is *purissimus Actus*; for besides the contemplation of his own goodness, is ever at work in Acts of Providence and Government of his Creatures.

There is nothing in the Universe stands still, though the Earth moves not Spherically (as *Copernicus* phansied) yet there is a continual *Motus* in that

too, in her productions; the idle man is only a *mare mortuum.*

I would not have you like the Lilies of the field, *Quæ neque laborant, neque nent.*

I am much pleaſed with his device, who placed for his Impreſs a pair of Compaſſes with this Motto, *Conſtantia & labore*, the one Foot being fixed, the other in motion.

Before you act, its prudence ſoberly to conſider; for after Action you cannot recede without diſhonour: Take the advice of ſome prudent Friend; for he who will be his own Counſellor, ſhall be ſure to have a Fool for his Client.

And that you may Act with Glory, I wiſh you four great Virtues which make a man. 1. A clear Innocence. 2. A comprehenſive Knowledge. 3. A well weighed Experience. 4. The product of all thoſe, a ſteady Reſolution.

Reſolutions are the Moulds wherein Actions are caſt; if they be taken with over-much haſt or too much Affection, ſeldom do they receive good ſucceſs.

When you have fully reſolved what courſe

courſe to take in any Action, you muſt not after repent, or fear any difficulty; for ſuch things will leſſen the Gallantry of your mind: And although ſome difficulties do happen to ariſe, yet you muſt believe that every other courſe would have been accompanied with the ſame or greater Impediments; yet many times its more prudence to follow the direction of a preſent good Fortune, than the firſt Reſolutions.

A ſanguine Complection, with its Reſolutions, do well in purſuit of ſucceſs; flegm and its patience, do better in a Retreat from Miſcarriages.

In the conduct of Affairs you may ſhew a brave Spirit in going on; but your wiſdom will moſt appear in ſecuring your retreat, and how to come off; for there is ſuch incertainty in all humane affairs, that that courſe to me ſeemeth beſt, which hath moſt paſſages out of it.

Therefore it was well obſerved by one, that the Turks, who were to make an expedition into *Perſia*, and becauſe of the ſtreight Jaws of the Mountains of *Armenia*; the Baſhas conſulted which way they ſhould get in;

in; one that heard the debate, said, *Here is much ado how we shall get in, but I here no body take care how we shall get out.*

However, let me advise you to make the publick good, as well as your own private advantage, the object of all your undertakings; for by providing for your own particular, you may wrong the publick; but by effecting good for the publick; you must do good for your self.

If success of business doth not at first answer your expectation, let no fumes of melancholy possess you, use other expedients and addresses; for he that constantly makes head against the assaults of Fortune, shall be sure to be victorious, and attain his ends; you must not give up the set, because the Cards prove cross.

Every thing hath two handles; if one proves hot, and not to be touched, you may take the other, that is more temperate.

Howsoever, in doing business, apply your thoughts and mind seriously to it; but be not too eager, nor passionately ingage in it, nor promise your self

ſelf ſucceſs; by this means you will have your underſtanding clear, and not be diſturbed if you miſcarry, which you muſt make account will often happen to you.

When a buſineſs may turn to diſadvantage, it will be your wiſdom to temporize and delay, and get what time you can by deferring; becauſe time may occaſion ſome accident which may remove the danger.

But if it be for your advantage, delays are dangerous, and you muſt act with ſecreſie and celerity, which are the two wheels, upon which all great actions move.

The Nobleſt deſigns are like a Mine, if diſcovered, prove ineffectual.

And to ſpend that time in a grave gaze on buſineſs, which might ſerve for a ſpeedy diſpatch of it, is to imitate that Muſician, who ſpent ſo much time in the tuning his Inſtrument, that he had none left to exerciſe his Muſick.

If the matter you undertake be doubtful, warrant your own diligence, but keep no office of aſſurance to warrant the ſucceſs; remember the *Italian* makes it part of the Character of an

Engliſh

Engliſh man, when he is to undertake any thing, preſently, he ſaith, *I'le warrant you*; but when he miſſeth of his undertaking, he ſaith, *Who would have thought it?*

However uſe circumſpection in all your Actions; for he who intendeth what he doth, is moſt likely to do what he intends; its the only ruin of fools they never conſider; half doing in any thing is worſe than no doing; and a middle courſe, in caſes of extremity, of all is the worſt.

As there is no buſineſs ſo ſecure, but hath ſome flaws in it; ſo there is ſcarcely any ſo deſperate, but hath ſome opportunity of recovery.

It was excellent advice of *Tiberius Cæſar*, *Non omittere caput rerum, neque te in caſum dare*: follow ſafe courſes by reaſon, rather than happy by chance.

Yet ſome things muſt be ventured, and many things which exceed the prudence of man, are often by Fortune diſpoſed to the beſt.

Certain it is, that he who will commit nothing to Fortune, nor undertake any Enterprize, whoſe event appeareth not infallible, may eſcape many dangers by

by his wary conduct; but will fail of as many ſucceſſes by his unactive fearfulneſs.

All that a wiſe man therefore can do, is, to attempt with prudence, purſue with hope, and ſupport intervening accidents with patience.

It will be great prudence in you, rightly to take hold on opportunities; for opportunity admits of no after-Game; and thoſe which have loſt their firſt hopes, any thing that is future ſeems beſt.

Χαίρον γνῶθι, was wiſe *Pittacus* Apothegm.

In management of affairs ſtand not upon niceties and punctilio's of honour, but by fair compliance gain your ends: Heat and precipitation are ever fatal to all buſineſs; a ſober patience, and a wiſe condeſcenſion, do many times effect that which raſhneſs and choler will undo.

If you are to negotiate a matter with any perſons, obſerve their temper, and (as far as prudence and diſcretion will give leave) comply with their humour; ſuffer

ſuffer them to ſpeak their pleaſure freely, rather than interrupt them; provoke them to ſpeak; for they will, out of ignorance, or inexperience, let fall ſomething which may be for your advantage.

Give fair words, and make large promiſes, for they are the moſt powerful Engins to work your ends.

Converſe with all men as Chriſtians, but if you have to do with any ſtranger, look upon him as one that may be unjuſt (its ſevere, but it will be your own ſafety) if he proves otherwiſe, he doth but fail your expectation; for believe me (and I have found it to my coſt) nothing will undo you more than to rely too much upon the honeſty of other men.

And, if poſſible, order your affairs ſo, that he with whom you are to deal, perform firſt, when that is done, if you be deceived, you may thank your ſelf.

If at any time you ſhall be overmuch preſſed to do any thing haſtily, be careful; fraud and deceit are always in haſt; diffidence is the right Eye of prudence, *Cavendo tutus.*

Epi-

Epicharmus his *memento diffidere*, is excellent.

There is no better antidote againſt deceit than Caution.

Where there is too great a facility of believing, there is alſo a willingneſs to be deceived: and though belief carries with it a colour of innocency, yet diſtruſt ſtill carries ſtrength of ſafety; the greateſt advantage of deceit is other mens imperfections; and men are rarely deceived by others, except they have firſt deceived themſelves: To keep people, in hope is prudence; but to truſt them is indiſcretion; yet I would have you ſo to behave your ſelf to him with whom you have to do, as not to ſeem to diſtruſt, for that paſſes from incivility to an offence, and makes him to be your enemy.

In all great Actions take many (if you think fitting) to your Aſſiſtance, but few to your truſt: and if you truſt any, be ſure you truſt your ſelf moſt.

If you be to go abroad if the weather be fair and ſerene, carry your cloke with you; but if it rains you may leave it behind, if you pleaſe.

Never ſuffer any rub to lye in the way,

way, which may hinder the true running of your Bowl.

When you have a preſent good in proſpect, which may turn to advantage, decline it not by the Importunity of others; if you do, you will make work for Repentance; let the buſineſs of the World be your Circumference, but your ſelf the Center.

If you meet with a Perſon that is more Compliant or Officious unto you than uſual, have a care; for he hath ſome deſign upon you, and he either hath, or doth intend to deceive you.

A fairer look than ordinary towards the *Spaniard*, puts him into a preſent ſuſpicion of his own Safety: The *Italian* thinks himſelf upon the point to be bought and ſold, when he is better uſed than he was wont to be without manifeſt cauſe.

Never put your ſelf into the power of any Perſon how he will deal with you; if you come to depend upon the Charity of others, you are undone; therefore always ſtand upon your Guard.

When you engage in any great concern, let it be with your Equals, not with

with them that are much Superior to you, if you do, they will have the Honour and Profit, and you the toil, and muſt be content with what they will give you.

At a time a Lion invited a Cow, a Goat, and a Sheep to Hunt with him; promiſing them, that what Game was taken, ſhould be equally divided between them; they went out, ran down a Hart, and quartered it; each of the Companions ſtood eagerly expecting to receive his ſhare, which put the Lion into a rage; *I*, ſaid he (with a terrible voice) *take the firſt part as your King, the ſecond I claim as being ſtrongeſt, the third is my due as a ſmall reward of all my pains and trouble; and he that ſhall preſume to refuſe me the fourth ſhare, I here declare him my Enemy.* His Companions hearing this, without daring to murmur, went hungry away.

It will be Wiſdom in you, to take advantage of the over-ſight of other Men; for the Follies of one Man is the Fortune of another; and no Man proſpers ſo ſuddenly, as by the Errors of others; you may make your Fortune as you pleaſe, if you rightly manage

Oppor-

Opportunities; Fortune is nothing but an attentive Obſervation of the Revolution of Affairs, and the occaſions reſulting from them.

Keep an exact Diary of all your Actions, and of the moſt memorable Paſſages you hear or meet with.

And if, in the conduct of your Affairs, you have been deceived by others, or have committed any Error your ſelf, it will be diſcretion in you to obſerve and note the ſame, and the defailance, and the Means or Expedients to repair it; it will make you more prudent and wary for the future.

For let me tell you, no Man is truly Wiſe, but he who hath been deceived; and your own Errors will teach you more Prudence than the Grave Precepts or Examples of others.

At a time there was a great Conteſt between Folly and Prudence, which ſhould have the Precedence; the difference grew ſo high, that they agreed to refer it to *Jupiter*, who hearing what could be ſaid on both ſides, at laſt gave his Judgment, *That Folly ſhould go before, and Prudence follow after.*

Let

Let all your Obſervations and Remarks be committed to writing every night before you ſleep, and ſo in a ſhort time you will have a Dictionary of Prudence and Experience of your own making.

For wiſe Men now begin, not to be content to inhabit the World only, but to underſtand it too.

SECT. XXIV.

Of Counſel and Counſellors.

IT is eaſier to give Counſel than to take it; wiſe Men think they do not need it, and Fools will not take it.

It's no diminution of Grandeur, no character of Inſufficiency to take Counſel; the Dignity of the greateſt Perſons is rather demoliſhed than diminiſhed, when they ſet in the Chair of Council.

The Counſels of a wiſe Man are the voice of an Oracle, which foreſees things to come, and guides the deſigns of Poſterity.

It's

It's Wiſdom for great Perſons to adviſe with others what they ſhould do; but it's not neceſſary to declare to them what they will do; let them take the advice of a wiſe Man, but let the determination come from themſelves.

Theſe Perſons are not fit to adviſe others, that have not firſt given good Counſel to themſelves.

The truſt of giving Counſel is the greateſt truſt; therefore Counſellors are obliged to all Faithfulneſs and Integrity, and they ought rather to be skilled in their Maſters buſineſs, than his Humour and Inclination.

Auguſtus lamented for *Varus* his death, *Becauſe*, ſaid he, *I have none in my Country to tell me truth.*

A juſt and faithful Counſellor muſt lay the Scene of his Counſels in *Verona* not *Placentia.*

Heliogabalus required the advice of a Counſellor, who gave him that advice which did not pleaſe him; *How dareſt thou be ſo plain*, ſaid *Heliogabalus? Becauſe I dare dye*, ſaid the Counſellor, *I can but dye if I am Faithful, and I muſt dye though I Flatter.*

He

He that gives a Prince Counſel to feed his Humour and Deſires, ſets Intereſt, which cannot err, by Paſſion, which may.

A wiſe Counſellor muſt take notice of the *Minima's* of Affairs, and as they are apparelled with their Circumſtances, this will be the beſt *Cynoſura* to direct his Counſels; for *Optima cujuſque rei Natura in portionibus ejus minimis obſervatur*; and many times great Matters do hang upon ſmall Wyers.

Never be ambitious to have a Primacy in adviſing a Prince in a doubtful Enterprize which concerns his State; if it proſper, the Glory muſt be his; if it fail the Diſhonour will be yours: When the Spirit of a Prince is ſtopped in the diſcharge, it will recoil and wound the Adviſor.

It hath paſſed anciently for a Maxim of Wiſdom, *Conſilia Senum, haſtæ Juvenum*; Old Men for Counſel, and young Men for Execution: But I think Men in the Meridian of their years, are fitter for Counſel or Action than old Men; for Men of Age object too much, conſult too long, adventure too little, and repent too ſoon.

The

The Republick of *Venice* ſuffers not any Eccleſiaſticks to ſet in their Council, becauſe of their dependence on the Pope; but before any Suffrage paſs in Council, the common cry is, *Fuora I Preti, Out Presbyters.*

The true Expoſition of a Counſellor, is rather to be well ſtudied in his Maſters buſineſs than his Nature, for then he is like to adviſe him, not flatter him.

Solon being ſent for by *Crœſus*, who adviſed and counſelled *Crœſus* wiſely, but was diſmiſſed with diſreſpect: *Eſop* was much grieved to ſee him ſo unthankfully diſmiſſed, ſaid to him, *We muſt either tell Kings nothing at all, or what may pleaſe them: No*, ſaith *Solon*, *either nothing at all, or what is beſt for them.*

Every one is more ready with pleaſant Conceits to delight a Prince, than with profitable Counſel to ſerve him: Smooth and pleaſing Speeches and ſmall Endeavours always find Favour; but to adviſe a Prince that which is juſt and convenient, is a point of ſome pains, and many times a thankleſs Office.

Thoſe

Thoſe who adviſe Princes, ought to ſpeak as if they put them in mind of ſomewhat they had forgot, not as teaching them what they knew not.

It's great Prudence in matters of Debate, to ſpeak laſt, and be Maſters of others ſtrength, before you diſcover your own.

If a Prince hath ſeveral Kingdoms under him, it's wiſdom to admit ſome of every Kingdom into his Council; by that means the ſeveral Nations will reſt the better ſatisfied, and each Nation will rival and contend to excel the other in ſmartneſs of Wit, and depth of deſign.

When a Prince hath any great Enterpriſe in deſign, it's ſafeſt at firſt to propound the ſame to his Counſellors ſeparately, and in private, ordering them to ſet down their Opinions in Writing, with their Reaſons, and not to communicate the ſame to others; in private they will be more free and bold; whereas ſome great Perſon or Favorite in Council, having once declared their Conceits, carries the reſt after them without any contradiction, ſo as the beſt Opinions are either concealed, or

not so well debated; if the Prince meets with any Obstruction in his Enterprise, let him order those who have delivered their Opinions, to debate and defend the same in publick (which in Honour they ought to do) freely without Passion or Respect to any others; by this means Matters will be well Debated and Discussed.

Those are the best Counsels, and chiefly to be embraced that have the greatest facility and security in them, and such as are well grounded, and upon mature deliberation resolved upon, and as little subject as may be to the power of Fortune, all desperate Counsels are dangerous, and are commonly attended by Despair and Infelicity.

Nothing is more fatal to great undertakings, than rash and precipitate Counsels; Hast and Rashness are like Storms and Tempests which wrack Business, but Expedition like a fair Wind bringeth it into the Haven.

The Chariot of Wisdom is drawn by Remora's, and its Council-table is made of a Tortoise-shell.

King *Demetrius* was asked by *Proclus*, one of the Captains, why he would

would not give Battle to *Ptolomy*, seeing his Strength and Number of Men was much Superior, answered, *That a thing once done, can never be undone, and before a Man attempt a difficult Enterprise, it's necessary long time to consider and debate.*

Sartorius was highly commended by *Plutarch*, because he was slow in Counsel, grave in his undertakings, and quick in his Executions.

Great designs must be filed and followed; *In nocte Consilium*; the Pillow is a silent Sybil, from whence you may receive Oracles of Wisdom.

To sleep upon a thing that is to be done, is better than to be awaked by a thing already done.

Agesilaus that wise Captain of the *Licanians*, being much pressed to give his answer to the *Thebane* Embassadors, said, *An nescitis quod ad utilia deliberandum mora est tutissima?* Sudden Resolutions are always dangerous, and no less peril ensueth of slow and doubtful delays.

Cunctatio servilis; statim exequi Regium est.

Thoſe are preſumed to be the beſt Counſels, which come from them that adviſe againſt their own Intereſt.

The *Athenians* having been Victors in the *Peloponeſian* War, and conquered almoſt all *Greece*, had a purpoſe to have conquered *Sicily*, which deſign was diſputed in the Senate of the *Athenians*: *Nicias*, who was one of the Chief in *Athens*, diſſwaded it; and his reaſon was, becauſe he perſwaded them to that which was not for his advantage; for while *Athens* was in Peace, he knew there were many which would go before him, but in time of War he was ſure none could come near him.

A ſober and wiſe Counſellor ought to look through the preſent to the future, and well to conſider the conſequence of things, and what Evils may happen out; the State of *Venice*, when they conſult of a Buſineſs to day, they conſider what may fall out Forty years after.

He muſt not be *Phrygean* like, who aſſembled their Council after the Miſchief was happened, to conſult how they might have prevented it.

Bold-

Boldneſs in Council is ill, becauſe it's blind, it ſees not Dangers and Inconveniencies; but good in Execution; for in Council it's good to ſee Dangers; in Execution not to ſee them except they be very great.

In all matters of Counſel, the good and prudent part is to take things as they are (ſince the paſt cannot be recalled) to propoſe Remedies for the preſent Evils, and proviſions againſt future Events.

A prudent Counſellor conſults with both times, of the Ancient time what is beſt, of the preſent what is fitteſt.

Pericles was wont to ſay, that time was the wiſeſt Counſellor.

It may be the Felicity of a private Man, now and then to meet with a ſober Perſon to adviſe him (and it's his Prudence to acquieſce in his Counſel) but not of great Men, for they love them that flatter and feed their Humour moſt, not thoſe that ſerve their Intereſt beſt.

When *Xerxes* marched with a prodigious Army againſt *Greece*, he asked his Counſellors, what they thought of his Affairs, one told him, they would

come to Battle; another, That he would only find empty Cities and Countries, for they would not so much as stand the Fame of his coming; only *Damaratus* advised him not to depend too much on his great numbers, for he would find them rather a burthen to him than an advantage, and that three hundred Men in the streits of the Mountains, would be sufficient to give a check to his great Army; and that such an accident would undoubtedly turn his vast numbers to his confusion; it fell out afterwards as he foretold. A miserable Prince, that amongst so many thousand Subjects, had but one Servant to tell him truth.

That excellent King *Alphonsus* was wont to say, *That his dead Counsellors*, meaning his Books, *were to him far better than the Living, for they without Flattery, Fear or Bashfulness, presented to him Truth without Disguise.*

However it's not safe for any Prince to change his secret Council, especially those made privy to any of his last Results; for such resemble Keys that are lost or displaced, no further security remains, but to change the Lock.

Coun-

Counſellors of Princes ought to give ſuch Counſel as may comport with the dignity and honour of their Maſter, and not that which ſuits with the model of their own mind and fortune.

Parmenio hearing what great offers *Darius* made to *Alexander* which he rejected, *Parmenio* ſaid, *Surely were I as* Alexander, *I would accept of theſe offers*; ſaid *Alexander*, *So would I, were I as* Parmenio.

After any matter is propounded and well debated in Council, many times nothing can be more pernicious than not to come to a ſpeedy reſolution.

The *Lavinians* being ſought to by the Latins, for aid againſt the *Romans*, put off the reſolution of it ſo long, that when they were juſt marching forth out of the Town to give ſucceſs to them, news came that the Latins were defeated; whereupon the *Prætor Milonius* ſaid, *We ſhall pay dear to the* Romans *for this little way we have gone, for if at firſt they had reſolved either to help, or not to help the* Latins; *Not helping, they had not given offence to the* Romans, *but helping them, had their aid come in time, with the addition of their Forces, they*

might have gained them the victory.

As nothing is more becoming a ſober Counſellor than to adviſe his Prince juſtly; ſo nothing multiplies more to the glory of the greateſt Prince, than to take good Counſel and perſue it.

The firſt part of Wiſdom conſiſts in Ability, to give good Counſel; the next is to take it.

Hence it was that the *Egyptians* adopted *Diodorus* to be their King, for he was ſo cunning in giving and taking Counſel, and in changing it with dexterity, when opportunity ſerved, that its ſaid, *He could turn himſelf into any Figure or Shape.*

Hanibal the *Carthaginian*, being in exile, adviſed King *Antiochus*, upon an advantagious occaſion offer'd, to give the *Romans*, his enemies, battel. *Antiochus*, when he had ſacrificed, told him, *The entrals forbad it.* *Hannibal* ſharply rebuked him, thus, *Sir, you are for the doing what the fleſh of a beaſt, not what the reaſon of a wiſe Man adviſeth.*

Its not ſo fatal to the Commonwealth, to have an evil Prince, and a good Council, as its to have a good Prince miſled by evil Counſellors.

No-

Nothing doth ſuit ſo ill with the Wiſdom of a Prince, as to harken (as ſome Princes do) to Counſels given by one of his own temper.

Let a wiſe Counſellor adviſe nothing but what is practicable; every project that thwarts prudence, is a kind of folly, and quacking, which in matters of Politicks, is the ruin of States; though at firſt it may ſeem plauſible, its but a neat deluſion, and will afterwards loſe its vogue, when the vanity thereof ſhall be known in practice.

When one propounded in the Senate of *Sparta*, to free *Greece*, *Well contrived indeed*, ſaid *Agis* (the Son of *Archydamus*) *but hard to be brought about*; he ſaid, *Friend, thy words want an Army and Treaſure.*

Such Counſels as are over-ſubtile and nice, are not much to be regarded, becauſe they are ſeldom brought to a good iſſue: Hence it is that the *Venetians*, although they are not ſo ingenious a people as the *Florentines*, yet are they for the moſt part more happy in their Conſultations than they are; and the *Lacedemonians* were in this particuler more fortunate, than the *Athenians*.

Counsels too finely spun are easily broken; and a deep contrivance agrees not with the impatience of the Vulgar, to whom speedy undertakings seems always most Heroick: and slow, yet sure practices, are interpreted by them as the motions of false or base Spirits.

SECT. XXV.

Of Prudence in time of Danger.

HE that in a wicked Age will endeavour to do that which ought to be done, or to study to be truly Virtuous and just, (which I wish you ever to be) will thereby hazard his Fortune and his safety; and believe me, more men are undone for their Virtues, than for their Vices; and a good man is more in danger than a bad.

A *Plebean* moved in the Senate of *Athens* to have *Aristides* banished; being asked what displeasure *Aristides* had done him, he replied, *None, neither do I know him, but it grieves me to hear every body call him a Just Man.*

Theo-

Theodorus the Patriarch, was ſcoffed at by the *Grecian* Court, as an Antick, for uſing Goodneſs when it was out of faſhion; and adjudged Impudent for being Virtuous by himſelf.

In elder Story it paſſed for an Oracle of prudence, *That Honeſty was the beſt Policy*; but in Modern Practice you will find, *That Policy is the beſt Honeſty*: To deal juſtly, looks like a piece of Knight-errantry; and a good man is but *Apuleus* inverted.

Virtue and Integrity, when men were good and innocent, were great ſecurities; but in a depraved ſtate, they are but as Traps to enſnare thoſe who do profeſs them.

But if it ſhall be your Infelicity to live in bad times (as I wiſh you the beſt) I hope you may be the better for them by an *Antiperiſtaſis*.

If the times be perillous, you muſt, as a diſcreet Pilot, play with the Waves which may endanger you; and by giving way thereunto, avoid the hazard: ſo the Tempeſt may ſhake, but not rend your Sails.

To paſs a dangerous wood ſafely its ſometimes lawful to put on ſuch skins

as

as the beasts have, which haunt those Woods.

He that acts a Begger to prevent a Thief, is never the poorer.

Be not singular, but observe the humour and genius of the times; for he that with the Camelion, cannot change Colour with the Air he lives in, must, with the Camelion, be content to live only on the Air.

Be not of any Faction; a wise man is always free.

In all Factions carry your self with moderation, and so you may make use of them all.

And herein *Pomponius Atticus* was so happy, that all Factions loved him, and studied to do him kindness, and in the midst of them lived in peace and prosperity.

Factions in State never hold long their ground; for if they be not suppressed by the Power of the State, they will be ruined by some distempers rising in their own party.

But in Popular Commotions, if you stand Neutral, you will be sure to run the fortune of the Bat, to be picked by the Birds, and to be bitten by the Mice.

I am of that boon Courage, that I had rather be devoured by a Lion, than done to death by Flies.

Neither can I ſuit my ſelf with thoſe perſons, who act for their advantage; like the Bird, whereof *Leo Africus* makes mention, which, when the King of the Birds demanded tribute, would always rank himſelf amongſt the Fiſh; and when the King of the Fiſhes required his ſervice, would be always with the Birds.

If any ſignal Infelicity ſhall happen to fall upon you, the only way is, not to ſit ſtill, but to reſolve upon Action; for ſo long as nothing is done, the ſame accidents which cauſed your misfortune do ſtill remain; but if you act ſomething, you may deliver your ſelf: however you expreſs a brave Spirit, that you durſt attempt it.

But that which is out of your power, let it be out of your care; you may, if you think fit, give your ſelf much trouble, but leave God to govern the World as himſelf pleaſeth.

If you will live Comfortably, let God alone with his Providence, and Men with their Rights.

SECT.

SECT. XXVI.

Of the Grotta, or retired Life.

WHen I retire into my little Grotta, in the midſt of a fine Wood, near a Chriſtal ſtream, there I find happineſs and content beyond an Imperial Crown: Here I obſerve the Lady *Flora* to cloth our Grandam Earth with a new livery, diaperd with pleaſant Flowers, and chequer'd with delightful objects; there the pretty ſongſters of the Spring, with their various Muſick, ſeem to welcom me as I paſs a long; the Earth putteth forth her Prim-roſes and pretty Dayſes to behold me; the Air blows with gentle *Zephyres* to refreſh me; here I find ſuch pleaſure, with a *Guſto relevante*, that I could bid adieu to *Alcinous*, *Adonis*, and *Lucullus* Gardens, and would not envy the *Theſſalians* for their *Tempe*: If I were *Epicurus* (the Maſter of pleaſures) I ſhould wiſh to be all Noſe to ſmell, or elſe all Eyes to delight my ſight.

Here

Here is no ſlaviſh attendance, no canvaſing for Places, no making of Parties, no envy of any Mans favour or fortune, no diſappointments in my pretenſions to any thing, but a calm enjoyment of the bounties of Providence in company with a good Conſcience: here I can enjoy my ſelf in the greateſt tranquility and repoſe without fear, envy or deſiring any thing.

If I lye under the protection of Heaven, a poor cottage for retreat is more worth than the moſt magnificent Palace: here I can enjoy the riches of content in the midſt of an honeſt poverty; here undiſturbed ſleeps and undiſſembled joys do dwell; here I ſpend my days without cares, and my nights without groans; my innocency is my ſecurity and protection.

Here are no Beds of State, no Garments of Pearl or Embroidery, no materials for Luxury and exceſs; the Heavens are my Canopy, and the glories of them my Spectacle; the motion of the Orbs, the courſes of the Stars, and the wonderful order of Providence are my contemplation.

My

My Grotta is ſafe though narrow, no Porter at the door, nor any buſineſs for Fortune, for ſhe hath nothing to do where ſhe hath nothing to look after.

Here I am delivered from the tumults of the World, free from the drudgery of buſineſs, which makes us troubleſom to others, and unquiet to our ſelves; for the end of one appetite or deſign is the beginning of another.

I value *Epicurus* λαθὲ Βιώσας, live cloſely, beyond a Diadem; and muſt ſay with *Crates*, That men know not how much a Wallet, a meaſure of *Lupines*, and ſecurity of mind is worth.

This is the way to Heaven which Nature hath chalked out, and its both ſecure and pleaſant; there needs no train of Servants, no pomp or equipage to make good our paſſage, no mony or letters of credit for expences upon the voyage; but the graces of an honeſt mind will ſecure us upon the way, and make us happy at our journies end.

Similis, Captain of the guard to *Adrian* the Emperor, having paſſed a moſt toilſom life, retired himſelf, and lived privately in the Country for ſeven years, acknowledging that he had lived

lived only ſeven years; and cauſed on his Monument to be engraven,

Hic jacet Similis, *cujus ætas multorum annorum fuit, ipſe ſeptem duntaxat annos vixit.*

You perhaps have more friends at Court than I have, a larger train, a fairer Eſtate, and more illuſtrious Title; but what do I care to be outdone by Men, in ſome caſes, ſo long as Fortune is overcome by me in all.

Zeno hearing *Theophraſtus* commended above any of the Philoſophers for his number of Scholars, *Its true*, ſaid *Zeno, his Quire is larger than mine, but mine hath the ſweeter voices*; ſo others may have more Lordſhips, ample poſſeſſions, and larger territories; but I have the ſweeteſt life, becauſe more retired.

Nothing comes amiſs to me, but all things ſucceed to my very wiſh; there is here no wrangling with Fortune, no being out of humour for accidents; whatſoever befals me, its God's pleaſure, and its my duty to bear it: In this ſtate I feel no want; I am abundantly pleaſed with what I have, and what I have not, I do not regard; ſo that every thing is great becauſe its ſufficient.

O the bleſſings of privacy and freedom! The wiſh of the greateſt, but the privilege only of mean ones: It was *Auguſtus* his prayer, *That he might live to retire and deliver himſelf from publick buſineſs.*

He that lives cloſe, lives quiet; he fears no body of whom no body is afraid; he that ſtands below upon the firm ground, needs not fear falling.

What is all the glory and grandeur of the World, or the great territories in it, to that happineſs which I do now poſſeſs and enjoy? The whole compaſs of the Earth to me ſeems but a point, and yet men will be dividing it into Kingdoms and Dominions.

King *Philip* receiving a fall, in a place of wreſtling, when he turned himſelf, in riſing, and ſaw the print of his Body (in the duſt) *Good God*, ſaid he, *what a ſmall portion of Earth hath nature aſſigned us, and yet we covet the whole World?*

Some are ſo covetous that the riches of *Potoſi* will not content them; whereas in a retired life there is no occaſion for mony, but only to look on it, and tell it over.

I am here at no mans command, but

am

am a ſervant to reaſon, yet I enjoy that priviledge of which *Diogenes* bragged of when he ſaid, Ariſtotle *dines when it ſeems good to King* Philip, *but* Diogenes *when himſelf pleaſes.*

To think a Man ſhall be ſafe and quiet when he is great, it's Statute Madneſs.

Many Liberties may be taken in a private condition, that are dangerous in a publick.

I can walk alone where I pleaſe, without a Sword, without Fear, without Company; I can go and come, eat and drink, without being taken notice of.

The higher we are raiſed, the more eminent are our Errors and Infirmities; there is not a day, not an hour, that we can call our own; how can we expect Peace and Repoſe in a Station, when all that ever went before us have encountred Hazards and Troubles, if not death it ſelf? Conſider when you are exalted in the Orb of Glory, that every Man that admires and flatters you, envies you too in his heart.

It's common to Men of the greateſt Eminency, that they periſh by the hands and harms of thoſe they leaſt feared.

Wha

What with our open and ſecret Enemies, we are never ſecure; we are betray'd by our Friends, our Servants, our Relations; but theſe are the Infelicities and Miſeries of Courts, not of Cottages: Servitude is the Fate of Palaces; he that is Maſter of many, is the Servant yet of more.

Innocency hath no reſidence at Court, where Ambition always wars againſt eminent Virtues.

Let any Man but obſerve the Tumults and the Crowds that attend Palaces, what Affronts muſt we endure to be admitted, and how much greater when we are in? The way to Happineſs and Tranquility is fair, but the paſſage to Greatneſs is craggy, and ſtands not only upon a Precipe, but upon Ice too; and though we our ſelves ſhould be at reſt, our Fortune will not ſuffer us.

What are Crowns and Scepters, but Golden Fetters and Splendid Miſeries, which if Men did but truly underſtand, there would be more Kingdoms than Kings to govern them; look not upon the Splendor of the Crown, but upon the Tempeſt of Cares which accompany

pany it: Fix not your Eyes upon the Purple, but upon the mind of the King, more ſad and dark than the Purple it ſelf; the Diadem doth not more encompaſs his Head, than Cares and Suſpicions his Soul; look not at the Squadrons of his Guards, but at the Armies of his Moleſtations, which attend him.

A great Fortune is a great Slavery, and Thrones are but uneaſie Seats.

Sedes prima, eſt vita ima.
Stet quicunque volet potens
Aulæ, culmine lubrico:
Me dulcis Saturet quies.
Obſcuro poſitus loco,
Leni perfruar otio.

Thoſe Grandees upon whom the admiring Multitude gazes, as upon refulgent Comets, and Prodigies of Glory and Honour, of all Men they are moſt Unhappy; look into their Breaſts, then you ſhall ſee the Swarms of Cares and Anxieties which unceſſantly corrode their very Hearts.

Conſider the brave Men of the World, who for their Merit have been advanced

advanced to the higheſt Elevation of Glory, have, for their Virtues, been ruined; ſome have been proſcribed, becauſe their Deſerts were above Requital; and others, not becauſe that they had done any harm, but for fear they might do ſome, by reaſon of their Greatneſs.

Rutilius and *Camillus* were rewarded with Baniſhment, to whom *Rome* did owe not a little of her Greatneſs and Renown: The *Athenians* caſhired not only their *Miltiades* and *Themiſtocles*, who had often preſerved their Lives and Fortunes, but alſo their *Phocion* and *Ariſtides*, which are not ſo much the Names of Men, as of Virtue and Goodneſs.

The *Venetians* clapt up in Priſon that brave *Petro Lore Dano*, a Senator of *Venice*, becauſe he had ſo much Authority, as to becalm a Tempeſt by Land, I mean a great Commotion and Tumult raiſed by the Sea-men, which threatned much danger to the City, and this *Par Region di Stato.*

Every thing that is Virtuous and Good, does not always Triumph: Things of this World have their Seaſons,

ſons, and that which is moſt eminent, is obnoxious to the ill Arts of others.

Ever think, it's the beſt living in the temperate Zone; between *Nec Splendide, nec Miſere.*

If Heaven ſhall vouchſafe me ſuch a Bleſſing, that I may enjoy my *Grotta* with content, I can look upon all the great Kingdoms of the Earth, as ſo many little Birds-neſts.

And I can in ſuch a Territory prune my ſelf as much as *Alexander* did, when he fancied the whole World to be one great City, and his Camp the Caſtle of it.

If I were advanced to the *Zenith* of Honour, I am at the beſt but a Porter, conſtellated to carry up and down the World a vile Carcaſs; I confeſs my mind (the nobler part of me) now and then takes a walk in the large Campaign of Heaven, and there I contemplate the Univerſe, the Myſterious Concatenation of Cauſes, and the ſtupendious Efforts of the Almighty, in conſideration whereof I can chearfully bid adieu to the World.

Depone hoc apud te, nunquam plus agere Sapientem, quam cum in conſpectu ejus, Divina atque Humana venerunt.

You will find by experience (which is the beſt Looking-glaſs of Wiſdom) that a private Life is not only more pleaſant, but more happy than any Princely State.

I can eaſily believe, that *Diocleſian*, after his retreat from the Empire, took more content in exerciſing the Trade of a Gardener in *Salona*, than in being Emperor of *Rome*; for when *Maximianus Herculius* writ to him to reſume the Empire (which he had with much Felicity governed for twenty years) he returned this anſwer, *That if he would come unto* Salona, *and obſerve the rare Productions of Nature, and ſee how the Coleworts, which he had planted with his own hands, did thrive and proſper, he would never trouble his head with Crowns, nor his hands with Scepters.*

And ſometimes I think, that *Dionyſius* took as great pleaſure in commanding his Scholars in *Corinth*, as in reigning over *Syracuſe*.

This

This made *Scipio*, after he had raiſed *Rome* to be the Metropolis of almoſt the whole World, by a voluntary Exile, to retire himſelf from it, and at a private Houſe in the middle of a Wood, near *Linternum*, to paſs the remainder of his glorious Life, no leſs gloriouſly.

The talleſt Trees are weakeſt in the tops, and Envy always aimeth at the higheſt.

Thoſe who have been bad, their own Infelicity precipitates their Fate; if good, their Merits have been their Ruin.

If they have been Fortunate abroad, they have been undone at home by Fears and Jealouſies.

If Unſucceſsful, the Capricio's of Fortune are counted their Miſcarriages, and their Unhappineſſes eſteemed for Crimes.

Howſoever a virtuous honeſt Man, (as I wiſh you ever to be) though his Bark be ſplit, yet he ſaves his Cargo; and hath ſomething left towards his ſetting up again.

There is no Safety, no Security, no Comfort, no Content in Greatneſs:

This made a great Man say, *Requiem quæsivi & non inveni, nisi in Angello cum Libello; I have sought for rest and quiet, but could not find it but in a little corner with a Book.*

Vive tibi, & longe nomina magna fuge.

O the Sweetness and Pleasure of those blessed Hours that I spend apart from the Noise and Business of the World! How calm, how gentle, not so much as a Cloud or breath of Wind to disturb the Serenity of my mind? The World to me is a Prison, and Solitude a Paradise.

If you think it pleasant from Land, to behold Mariners striving with Storms, or without endangering your self, Armies joyning Battle; certainly nothing can be more delightful, than from the calm Throne of Wisdom, to view the Tumults and Contentions of Fools; not that it's pleasant that others are afflicted, but it pleaseth that we are not involved in the same Evils.

All the exterior Lustre of the World, which charms the Eyes of Men, is but a painted Cloud, a Dial which we then look

look on, when the Sun of Honour reflects upon it; or like an Act in a Comedy, which presently hath its *Exit.*

Long Life and a peaceful Death, are not granted or held by the Charter of Honour, except Virtue and Integrity renew the Patent: Flattery and Envy, two ancient Courtiers, lay secret Trains to blow up the greatest Structure of Fortune.

Give me a retired Life, a peaceful Conscience, honest Thoughts, and virtuous Actions, and I can pity *Cesar.*

Vitam si liceat mihi
Formare arbitriis meis,
Non fasces cupiam, aut opes,
Non clarus niveis equis
Captiva agmina traxerim:
Insolis habitem locis.
Hortos possideam, atque agros.
Illic ad strepitus aquæ
Musarum studiis fruar:
Sic cum fata mihi ultima
Pernerit Lachesis mea,
Non ulli gravis aut malus
Tranquillus moriar Senex.

SECT. XXVII.

Of Complaiſance.

IT will be great Prudence in you, well to ſtudy the Art of Complaiſance, certainly an Art of excellent uſe in the conduct of Affairs.

For there are ſo many Circumſtances in the way to an Eſtate or Greatneſs, that a Moroſe or Peremptory Man rarely attains either.

Never violently oppoſe your ſelf againſt the Torrent of the times you live in, thereby to hazard your Fame or Fortune; but by fair Complaiſance attain your Safety.

Plato compares a wiſe Man to a good Gameſter, which doth accommodate his Play to the chance of the Die.

So ſhould a wiſe Man accommodate the courſe of his Life, to the occaſions which do often require new Deliberations.

Mahomet made the People believe that he would call a Hill to him, and from the top of it offer up his Prayers for

for the Obſervers of his Law; the People aſſembled, *Mahomet* called the Hill to him again and again, and when the Hill did not move, he was not a whit abaſhed, but ſaid, *If the Hill will not come to* Mahomet, Mahomet *will go to the Hill.*

You muſt imitate *M. Portius Cato*, who was of ſuch a Temper, that he could faſhion himſelf to all occaſions, as if he were never out of his Element.

Knowledge it ſelf ought to be according to the Mode, and it's no ſmall piece of Wit, to counterfeit the Ignorant; the reliſh of things change according to the times; we muſt not ſpeak or act with the old Faſhion, the reliſh takes with the new.

Let a prudent Man accommodate himſelf to the preſent, though the paſt may ſeem better unto him.

When any thing is requeſted of you, which you are not willing to grant, deny it not point blank, but make your denial to be taken down by ſips; leave always a Remnant of hope to ſweeten the bitterneſs of the denial: Let Courteſie fill up the vacuity of Favour, and

good words ſupply the defect of good Deeds: Hold Men in hopes, when you cannot by ſatisfaction.

A Complaiſant Humour aſſiſted with the practical knowledge of Men and things, gain and raviſh the Hearts of People; it's a thing of good conſequence, to know gracefully to ſet out a Man's own Talent.

The Air of the Countenance hath certain Charms, which have a great Influence on the minds of Men.

Marſhal *de Rhetz* did deſerve the higheſt Encomium for his Complaiſancy, the acceſs to his Perſon was ever eaſie, his Humour not Moroſe, his Countenance Serene, and when neceſſity and private Reaſons obliged him not to grant a Petition, it was with ſuch Terms that ſweetned the diſcontent of the Unſucceſsful.

Truth hath Force, Reaſon Authority, and Juſtice Power, but they are without Luſtre, if the graceful way and manner of doing be wanting; the pleaſant way of doing makes the Man of Faſhion.

A wiſe Pilot always turns his Sails according to the Wind.

It

It will be prudence in you to aſcribe your moſt eminent performances to Providence; for it will take off the edge of envy; and none are leſs maliced or more applauded than he, who is thought rather happy than able, and Fortunate than Cunning.

When you come into company, or to act, lay aſide all ſharp and moroſe humours, and be pleaſant; that will make you acceptable and the beter effect your ends.

Xenocrates, who was of a very ſevere and rigid diſpoſition, would be very pleaſant in his Diſcourſe; at which the Diſciples of *Plato* much wondering, ſaid *Plato*, *Do you wonder that Roſes and Lillies grow amongſt Thorns?*

I muſt confeſs, I am by the maligni-ty of my Stars, very moroſe and tart. I cannot aſſervile my ſelf to the humour of other Men; I cannot, with *Anaxagoras*, maintain Snow to be black; nor with *Favorinus*, a Quartan Ague to be a very good thing; but muſt appear without any Diſguiſe, and declare my Judgment according to my own ſentiments.

I have no *Sol* in me, nor am I ductile, I cannot mould my ſelf *Platonically* to the Worlds Idea: I had rather loſe my Head, than ſtoop to any low and unbecoming Action: In my ſolitudes I can bleſs my ſelf, when I contemplate the felicity that my Aſhes will meet with in the Urn.

SECT. XXVIII.

Of Faber Fortunæ.

EVery Man is *Faber Fortunæ*, but there are many ſpoiled in the making.

If you aim at advancement, be ſure you have *Jovem in Arca*; otherwiſe your flight to preferment will be but ſlow without ſome golden Fethers: you muſt ſtudy to enworthy your ſelf into the favour of ſome great Perſon, upon whom you muſt lean, rather than upon your own virtues: if not, you will be like a Hop without a pole for every one to tread upon: and wiſe Men know that merit muſt take a great compaſs

compaſs to riſe, if not aſſiſted by favour.

To gain the favour of great Perſons you muſt be skilful in the art of Fencing; for he that on the right or left hits their humour, wins, and partakes of their bounty; but not he that uſeth much skill.

If you deſign to enworthy your ſelf into the favour of any great Perſon, its prudence to have fame to ſound the trumpet of your worth before you offer your ſelf; for by that means you will make your ſelf to be deſired, which will be a great advantage to you; but by offering and intruding your ſelf, they will think you are rewarded when you are accepted.

In the building up of the fabrick of your Fortune, there is no ſmall wiſdom in the poliſhing and framing the materials of ordinary Diſcourſe: to diſcern tempers, to ſuit the humour and character of Men, rightly to obſerve time, and prudently to make occaſions, will ſerve as ſo many ſteps to get up to the pinnacle.

Some Men in the making of their Fortune are well ſtudied in Men, but

know not the nature of buſineſs; others only wiſe by Rule, and ſtudy Maxims, but ignorant in timing of buſineſs and making opportunities.

Some Men by Flattery (an art much in faſhion) have raiſed themſelves, and done their buſineſs without running any riſque; but I look upon Flatterers as the peſts of Society, and the diſgraces of humane Nature; and I abhor their practices.

He that will be Maſter in the art muſt ſet before him that excellent *Cato Major*, who was ſaid to be, *Adeo verſatilis Ingenii, ut quocunque loco viveret fortunam ſibi fabricare viſus eſt.*

To be *debonair*, and behave your ſelf with decorum will contribute much to your advancement; for the *Roman* Orator tells you, *Proprium hoc eſſe prudentiæ, conciliare ſibi animos hominum & ad uſus ſuos adjungere.*

The covering of your imperfections and defects are of no leſs importance than the illuſtrating of your good parts.

The mould of a Man's Fortune is in his own Hands.

The Architect of Fortune muſt diſpoſe his mind to judge of things as they

they conduce to his particular ends; for we have observed some in the conduct of affairs prest things of shew and appearance, before things of substance and effect.

Order your affairs so, not to pass for a crafty Man; the truth is, there is no living now a days without using it; but its better to be reputed prudent, than cunning.

The first Imployments are a trial of worth, and a setting forth of your credit and ingenuity to the World; and what you shall strive to do afterwards scarce makes amends for what you should have done before.

You must be industrious upon all occasions to set forth and illustrate your good parts with most advantage; for concealed virtue is like a Mine undiscovered.

Make Sail while the gale blows, follow the current while the stream is most strong; for if Fortune be followed, as the first doth fall out the rest will follow.

He that cannot endure to strive against the stream, shall hardly attain the Port which he purposed to recover: there

there is always a difficulty in things that tend to Grandeur: he that's afraid of leaves, let him not enter into the Wood; never leave a ſtring untouched that may make Muſick for your intereſt and advantage.

You muſt be of a ſagacious Spirit, for ſagacity is an Oracle in doubts, and a golden thred in a labyrinth.

Quickneſs of diſpatch in buſineſs is a great advantage to your riſing; for ſuperiors do not love to imply thoſe that are too deep, or too ſufficient, but ready and diligent.

The folly of one Man is the Fortune of another, and no Man proſpers ſo ſuddenly as by the errors of others.

Its ordinary for one Man to build his Fortune out of the ruins of another; when the Tree begins once to fall every one haſtens to gather Sticks.

A Philoſopher was asked, what was doing in Heaven? Anſwered, *Magnæ Ollæ franguntur & ex fruſtis earum minores fiunt.*

We ſee in Nature, the corruption of one thing is the generation of another, and many Men have generated their own Fortunes by the taxing of the corruptions of others. But

But I cannot approve of the methods of the Marqueſs of *Peſcara*, who to advance himſelf, would draw Men into dangerous practices, and then diſcover them himſelf, making other Mens offences the firſt ſtep to his own greatneſs.

If you be of merit and aſpire, tranſplant your ſelf, for your own Country will envy your eminent qualities; and your Country-men will better remember the imperfections you had in the beginning, than the merit by which you are advanced; and he will never have great veneration for a Statue, who hath ſeen it the ſtump of a Tree.

If you aſpire to advancement, its not enough for you to ſtand at the Gate of Fortune in a good poſture, and expect till ſhe opens it; but *ut hæ tibi pateant fores confidentia & induſtria pulſandum eſt fortiter:* Confidence and induſtry are two neceſſary and uſeful Engins to mount up to Grandeur.

Its not enough for a Man to have merit and virtue; but he muſt know how to bring himſelf into play.

Some times a trivial action if dexterouſly done, promotes a Man more than the

the most solid virtue or the greatest merit.

The Grand Seigniour one day reading of a Letter, upon a Balcony in his Garden, the Wind blew it out of his Hand; the Pages that attended being emulous to please so great a Prince, ran down the Stairs to fetch it up; but one of the Pages amongst the rest, that had practised to support himself in the Air, threw himself from the Balcony to recover the Paper, and suddenly remounting with it, presented it to the Grand Seigniour, whilst the rest were running down to fetch it: this, to speak truly, was a raising of himself to Grandeur, for the Prince being wonderfully surprised, with so rare an action, prefer'd the Page to the highest dignity, for afterwards he was made Grand Vizier.

A pleasant Jeast or a quaint Repertee, sometimes advances a Man more than all his Study or Virtue.

Doctor *Mountague*, Chaplain to King *James* the First, waiting upon his Majesty, when he was walking in Saint *James*'s Park, the King told the Doctor *That he was more troubled how to dispose of the Bishoprick of* London (being then void)

void) *than he was of any thing in his life; for there are many that make for it with ſo ſtrong an intereſt, that I know not,* ſaid the King, *to whom to give it:* the Doctor told his Majeſty, *That if he had Faith, he might eaſily diſpoſe of it: Do you take me for an Infidel,* ſaid the King? *No, pleaſe your Majeſty,* ſaid the Doctor; *but,* I ſay, *if your Majeſty had Faith you might remove this Mountain* (claping his Hand upon his Breaſt) *into the Sea;* the King was ſo well pleaſed with the humour, that he ſaid, *By my Sol, Man, thou ſhalt have the Biſhoprick;* and ſo he had it, and enjoyed it.

Some politick Men have raiſed themſelves to Honour by freeneſs in opening themſelves.

Sigiſmund, of *Lunenburgh*, King of *Bohemia*, being in the Diet in *Germany*, for the choice of an Emperor, after the death of *Robert* of *Bavaria*, ſpake the firſt according to cuſtom, and declared to them the qualifications that an Emperor ought to have; *How that he ought to be a Wiſe Perſon, of a good Eſtate to ſupport the Honour, and a valiant Man able to protect them*; after he had diſcourſed of theſe at large, he told them,

That

That he thought these qualifications did not agree better with any Person than himself, and that no Man was more worthy of the Empire than himself; the rest of the Electors were so well pleased with his freedom and generosity, that they unanimously gave him their voices, and so was advanced to the Imperial Dignity.

Honours and preferments are rarely the reward of Virtue, but the issue of Pleasure or Interest: Is it not strange to observe a person raised to the dignity of a Constable of *France* for having taught Magpies to fly at Swallows?

To what Grandeur do you think such another Person as *Domitian*, if he had lived in that Princes time would have advanced himself unto, who was so excellent at catching of Flies? But let honour be your Merit, not your expectation; and attain to preferments not by winding Stairs, but by the Scale of your own Virtues: if you miss of it, you must be content, there is a reward for all things but for Virtue.

Though Virtue be a Patent for Honour, and preferments ought to be an en-

encouragement for Worth; yet in the Epoche, and account of Times, we have obſerved, That Men of the greateſt Abilities are on deſign ſuppreſt; and they deal with Perſons of the beſt accompliſhment, as the Birds in *Plutarch* did, who beat the Jay, for fear, in time, ſhe might become an Eagle.

And it hath been the unhappy fate of many Virtuous Perſons, who like the Ax, after it hath hewed on the hard Timber, to be hang'd up againſt the Wall unregarded; or like a Top, which hath been for a long time ſcourged, and run well, yet at laſt to be lodged up for a Hobler.

The great *Gonſalvo*, after he had conquered the Kingdom of *Naples* for *Ferdinand* of *Spain*, lived under an Oſtraciſm in his own Country without preferment or regard.

Vatinius a perſon of no moment, was advanced, but *Cato* the glory of his Age rejected.

Romes ſecond founder *Camillus Scipio*, that great Scourge of *Carthage* was diſgraced, and *Coriolanus* baniſhed, only becauſe their worth and virtue lifted them above the ordinary pitch of Subjects.

But

But methinks its a great pity to see the curtain drawn between a Virtuous Person and preferment.

Yet I cannot, with *Carneades*, maintain, that Injustice is to be preferred before Justice; or that its better to be a Knave, than a Virtuous honest Man.

But many times I am under such a Paroxism, that I am almost induced to think, that its better to be fortunate, than wise or just; and cannot but with *Brutus* cry out,

O virtus, colui te ut rem, at tu nomen es inane.

Therefore if you design to rise and become great, I would not advise you to accomplish your self over-much, or study to be very learned or wise; for I have observed that Wisdom many times gives a check to confidence, which is the scale and rundle by which many climb up to the Pinnacle; and I find by experience, that under-heads and narrow Souls, by industry, accompanied with ambition and covetousness, work wonders, and do the business of the World.

Sextus

Sextus Quintus being made Pope, an old acquaintance of his came to give him a Viſit, and to rejoyce with him for his great Advancement, but privately between themſelves, he told his Holineſs, *That he much admired how he was promoted to that Dignity to be Head of the Church, when he had ſuch mean parts.* *Sextus Quintus* told him, *That if he underſtood how Folly governed the World, he would not admire that he was made Pope.*

It was well obſerved by the *Italian*, that there are not two more fortunate Properties, than to have ſomewhat of the Fool, and not too much of the Honeſt.

Virtue or Merit is no longer in eſteem than there is uſe of it.

But be aſſured, there is nothing ſo dangerous and terrible in any State, as a powerful and authorized Ignorance.

Men of weak Abilities ſet in great places, are like little Statues ſet on great Baſes, made to appear the leſs by their Advancement; whereas wiſe Men exalted, like good Planets in their ſeveral Spheres, they carry their Influences

ences of Virtue and Wiſdom round about the Kingdom.

A little good Fortune is better than a great deal of Virtue; and the leaſt Authority hath advantage over the greateſt Wit.

But let nothing diſquiet you; a virtuous Perſon will at one time or another be thought good for ſomething; and a wiſe Man will once in an Age come in faſhion: Fortune doth reward with Intereſt thoſe who have the Patience to wait for her.

I am much pleaſed with the Remarks of *Themiſtocles* upon the *Athenians*, who reſembled himſelf to a plain Tree, the Leaves and Boughs whereof Men break off in fair Weather, and run under it for ſhelter in a Storm.

Princes may beſtow the talleſt Preferments, but they cannot make Men truly Honourable. *Heliogabalus*'s Cook was ſtill but a baſe Fellow, though his Maſter made him as great as were his own Vices.

And it's ſometimes a greater Honour to fail of the Reward of Merit, than to receive it; the Glory and higheſt Recompence of noble Actions, is to have

have done them; and Virtue out of it ſelf, can find no Retribution worthy of her.

Cato gloried more in that the People asked why he was not preferred, than he would have done in enjoying the greateſt Honours they had to beſtow.

If you have gained unto your ſelf a Reputation of Virtuous, to preſerve it, and eſchew envy, make a fair Retreat; there is nothing better than a Life retired from daily Converſation, eſpecially of the Multitude.

Fugiat ſapiens commercia vulgi.

The greateſt Perfection loſes of its worth, by being every day in ſight: Therefore let a wiſe Man take himſelf to the Sanctuary of an Honourable Retreat; for a fair retreat is as Glorious as a gallant Combat.

Solon accounted *Tellus* the *Athenian* the moſt happy Man, for living privately on his own Lands.

SECT.

SECT. XXIX.

Of Negotiating.

IN all undertakings, first examine your own Strength, the Enterprise next, and thirdly the Person with whom you have to do; take a just measure of your Abilities to perform it, and whether it holds proportion unto your designs; and before you Enterprise, consider what the end may be, then what means and Instruments you have to obtain it.

It's Indiscretion to attempt an Eagles flight with the Wings of a Wren: Consider *Quid valeant humeri qui ferre recusant?*

Have a care, lest attempting too high things you catch a fall, like *Thales* in *Laertius*, who contemplating the Stars fell into a Ditch.

When an Enterprise fails, the door is open to contempt.

It's no Prudence to attempt over-hard or extream Points, but to chuse in your actions that which is most practicable and passant, this will preserve you from Foil, and increase Reputation.

When you attempt any great Enterprise

priſe, take a Companion with you, by that means you ſecure your ſelf againſt the evil which may happen, or at leaſt bear but part of it, the skillful Phyſician, who hath not ſucceeded in the Cure of his Patient, never fails to take the aſſiſtance of another, who under the name of Conſultation, helps to bear up the Pall; he that takes the whole conduct of Affairs upon himſelf alone, attracts to himſelf all the Envy.

In your undertakings if you will be ſucceſsful, let Reaſon be the Preſident of all your actions; Miſcarriages are the Effects of Folly; Fools are unfortunate becauſe they never conſider; and Men make Fortune greater than ſhe is, and by their own Folly increaſe her Power. Fore-ſight is the right Eye of Prudence.

He that forecaſts what may happen, ſhall never be ſurpriſed; 'tis too late to begin to arm when the Enemy is in our Quarters.

Prudence is the Midwife of all Actions, if well delivered; without it they are ſtill-born; it will be as a Domeſtick Oracle to you: It's the *Ariadnes* clew which will guide you through the

Mean-

Meanders of the most perplex and intricate Affairs.

Opinion is the guide of Fools, but Reason and Prudence conduct wise Men: Be like *Homer*'s wise Man who hath his Eyes, *à fronte & tergo*, before and behind: Remember *Periander*'s Μελέτη τὸ πᾶν, Thought is all in all: Prudence will prevent all Miscarriages and Infelicities in your Actions, and rings the Alarum Bell upon the approach of any to make you fly to the Remedy.

If you have any Enterprise in hand, do it with a boon Courage, for from Diffidence immediately springs Fear, and Fear banishes Assurance.

Philip of *Spain* having designed one for an Embassador, the Man comes modestly and coldly to him, to propose some things to his Majesty, in order to his Embassy; the King said, *How can I expect that this Man will promote and effect my Business, when he is so fearful and faint in the Solicitations of his own?* Therefore confidence and boldness are excellent Engines to effect your designs: For by an Effluction of Spirits from your Phantasie you do as it were oblige him with whom you have to do, to condescend to your desires.

Be

Be not over precipitate in your designs; great Designs require great Considerations, and they must have their time of Maturing, otherwise they will prove Abortive: The Fox reproached the Lioness for her Sterility and slowness in Breeding; she answered, *It's true, I breed slowly, but what I bring forth is a Lion.*

The Emperor *Vespasian* did Stamp his Coin with a Dolphin and an Anchor, with this Impression, *Soon enough, if well enough*: The Dolphin out-strips the Ship then, soon enough; an Anchor stays the Ship, that is well enough.

In all Affairs of Difficulty you must not think to Sow and Reap at once, but must prepare Business, and so ripen it by degrees.

When you design to act any thing of Concern never blow the Trumpet that others may take notice of it.

He that declares himself is obnoxious to censure, and if he succeeds not, becomes ridiculous; Secrecy in Business is a great means of obtaining: It holds the minds of Men in suspense, and raises Expectation, which makes every thing to be thought a Mistery, and the Secret of that begets Esteem, and multiplies to Glory.

Never attempt any thing but what is Hopeful and Just, for it will be equally troublesome to you, either not to succeed, or to be ashamed of the Success.

In all your Affairs choose your Instruments, that may be proper and adapted to the business, and such as are fit for the matter: For be assured if they fail, the whole Machine of your Enterprise, though never so well concerted, will fall apieces.

There be persons that can pack the Cards, and yet cannot play well; some men are good to act but ill in Counsel; others are good in Counsel but ill to act; you must make choice of such persons as are good in their own Alley.

I like not the choice of such Instruments that are over-cunning (for they are seldom honest and true to their Trust) which can sound the depth and bottom of the Design, or of those which being out of Imployment, can contrive any thing whereby to prejudice the person who imployed them.

Poppæus Sabinus for Four and twenty years (and that in the days of the greatest Tyranny) was still made Ruler over the greatest Provinces of the *Roman* Empire, not for any excellent Ability that was in him, *Sed quia par negotiis neque supra erat*: But for that his Sufficiency did no more than equal the charge which was imposed upon him.

In the management of Affairs it's not safe always to use the same Tools, or the same conduct, for that being observed by them, with whom you have to do, you will assuredly be disappointed in your Enterprise: It's easie to shoot a Fowl that flies out-right, but not a Bird that is irregular in its flight.

A cunning Gamester never plays the Card which his Adversary expects, much less which he desires; yet it's not good to be always upon the Intreague, or to use too great Artifice, for at second bound you will be discovered: Jealousie is upon the Watch, there is much skill to guard against it.

A wise man walks not always in the same way, nor keeps always the same pace, but acts according

ing

ing to the Occurrences of Affairs, and varies according to the alteration of time and place.

Your Inſtruments being well choſen, the next ſtep is to obſerve that excellent Apothegm of *Pittacus* καιρὸν γνῶθι for be aſſured the right timeing of a buſineſs is the *Primum Mobile* in Politicks, for Affairs depend on many Circumſtances, and what hath ſucceeded at one time, hath been unfortunate at another.

Time is the meaſure of Buſineſs, as Mony is of Wars: If the Tides and Currents of Occaſions be not taken in their due time, they ſeldom ſucceed, for Opportunities admit of no after-game.

There is nothing which contributes more to the making of our undertaking proſperous, than the taking of Times and Opportunities; for Time carrieth with it the Seaſons and Opportunities of Buſineſs, if you let them ſlip, all your Deſigns are rendred Unſucceſsful; but if they be rightly taken, and followed with diligence, you ſhall ſeldom miſs of your purpoſe.

The State of *Venice* ſent two Embaſſadors to the Pope, about ſome grand Concerns between him and that Republick; the Pope was very Ill and kept his Bed; but the Embaſſadors much preſſed for Audience, and after great Importunity it was granted to them; one of the Embaſſadors made a very long Harangue to the Pope about their Concerns, and how his Holineſs was miſinformed, as to the Actings of the State of *Venice*; the Pope was very uneaſie, by reaſon of the tediouſneſs of the Oration; but being ended, the other Embaſſador told his Holineſs, *That he was fearful that his Holineſs did not fully mind their buſineſs, becauſe he was ſo ill, if he pleaſed, his*

Colleague ſhould repeat his Oration over again: No, ſaid the Pope, *let me know what you would have, and it ſhall be granted to you, rather than be troubled to hear your long and tedious Oration again.* In this Juncture and Opportunity the State of *Venice* gained that from the Pope, which at another time they could never have obtained of him.

A wiſe Man muſt not only turn with the Occaſions, but alſo run with them.

If you will bring your deſigns into a ſafe Harbour, you muſt act as the Tide ſerves.

When you make your Application to any perſon, you muſt firſt know his Character, next feel his pulſe, and then attack him by his ſtrongeſt paſſion which is his weakeſt ſide, and you will never fail to obtain your ends.

You muſt ſtudy to be a good Book-man, one that underſtands men better than Books; get *Apollo*'s Spectacles, *Tireſia*'s bright Lamp of Underſtanding, or the true Candle of *Epictetus*, and you will diſcern men at the firſt glance, and obſerve all their Intreagues, and the Traverſes of Fortune.

There is a great difference betwixt knowing of things, and knowing of Perſons: It's a quaint piece of Philoſophy to diſcern the minds and humours of Men; the knowledge of perſons teaches men to play their Cards the better, and to perform buſineſs with more Dexterity.

The beſt expounding of men, is by their Natures and ends, the weakeſt ſort of men are beſt interpreted by their Natures, the wiſeſt by their ends.

By Trifles are the Qualities of men as well diſcovered, as by great Actions; becauſe in matters

of

of Importance, they commonly temporize and ſtrain themſelves, but in leſſer things they follow the current of their own Natures.

Sermo eſt Index animi; Speech is the Interpreter of the mind; words, though they be like Waters to the Phyſician, full of Flattery and Incertainty, yet are they not to be deſpiſed, when they are ſpoken with paſſion and Affectation; and a few words caſually offered, are more to be reguarded, than thoſe of ſet ſolemn Speeches, which rather ſhew mens Arts than their Natures.

In your Addreſſes behave your ſelf with prudence (that's the Key to unlock Secrets and unriddle Miſteries) otherwiſe you will have no good return.

He that makes a fair Addreſs, and hath not prudence for his conduct, is like a Houſe that hath convenient Entries and Stairs, but never a good Room in it.

When an old acquaintance of *Tiberius* began his Addreſs to him, with, *You remember* Ceſar; *No*, ſays *Ceſar* (cutting him ſhort) *I do not remember what I was.*

When you addreſs to any perſon, fix your Eyes upon his Face and Faſhions, it will make a great Diſcovery of the Receſſes of his mind, and be a direction to you in your buſineſs; for as the Tongue ſpeaks to the Ear, ſo the Geſture to the Eye.

Atticus before the firſt Interview between *Ceſar* and *Cicero*, did ſeriouſly adviſe *Cicero*, touching the compoſing and ordering of his Countenance and Geſture.

You muſt learn to faſhion your ſelf, and to have a good entregent, *Illud eſt ſapere, ſi ubicunque opus ſit, animum poſſis flectere.*

To discern Tempers, and to suit the Humour and Character of him with whom you have to do, is a Secret absolutely necessary, but requires a good Stock of Wisdom.

Keep Formality above board, but prudence and Wisdom under deck; for nothing will give a greater stop or Remora to your designs, than to be esteemed wise by them with whom you are to deal: It will beget Jealousies in them, and your Wisdom will be but an alarm to them, never to come unprovided when they have any concern with you.

It's no small piece of Wit, sometimes to act the part of the Ignorant; and there are occasions when the best knowledge is to pretend not to know.

Some persons with a little compliance are to be wheedled; there is nothing to be got of them by Reason, for having none themselves, they will receive none from others.

It's a delicate part of practical Knowledge, well to observe and guess at the meaning of the little Hints that are given you by the bye, and to know how to improve them; this is the finest probe of the Recesses of the Heart: But as they are sometimes cunningly given out, so are they cautiously to be received.

Let your Applications be made with a Bon-Grace (that's a political Magick to charm the Hearts and Affections of them with whom you have to do) but be not over-ceremonious, it's good to carry your self with that Decorum, as to gain respect, but I would not have you pass for a Master of Ceremonies.

If you can handle men right in their Affections and Humours, and know at what times, in what manner,

manner, and by what means they may be ſtirred up, you may reſt aſſured, that before their minds be throughly known, you are already Maſter of what your Heart deſires.

SECT. XXX.

Of the Politick.

THE World every day puts on new dreſſes, and is ſo diſguiſed in various ſhapes of Polities, that he muſt be a wiſe Man that is able to unridle the tranſactions of it.

The variation of the latitude of the Maxims received is ſo great, that a Scheme of new Politicks had need be erected to underſtand the Sphere of Action.

There goes more to the making up of one wiſe Man now a days, than in ancient time of ſeven: formerly there were but ſeven wiſe Men in all *Greece*; at preſent you will hardly find ſo many fools in a whole Nation.

A wiſe Man muſt therefore learn to caſt the courſe of Polity into new moulds, as Fortune and Affairs require; if a Man be accompliſhed with great Virtues, yet if he wants Sagacity, he will never make any Figure in the World.

A Politick, like *Sampſon*, muſt carry his ſtrength in his Head, not in his Arms.

Confidence, Ambition, and Covetouſneſs, are the Climax by which he aſcends to Grandeur.

At all Marts of buſineſs, he hath his Factors though they do not ſeem openly to Trade: He makes others do his buſineſs at their own expences, as great Princes cauſe little ones to do, and to act their affairs when they do not know it.

In all affairs he makes himſelf neceſſary and uſeful.

He is a Conſcientious Perſon, for he always compounds Conſcience with reaſon of State.

He is one that is very free in conferring ſmall favours and courteſies, to beget confidence that he may deceive in great Matters.

He makes uſe of others, as the Fox did of the Cats foot to pull the Apple out of the fire for his own eating.

Conſcience is the Rudder by which he ſeems to ſteer his Actions, but he turns it as the Wind blows for his moſt advantage.

When he hath gotten any Perſons into his Net he doth not preſently draw it; but when they are gotten into the tunnel, they are then at his mercy.

He thinks it not prudence to ſtand ſo near a great Perſon, as to be oppreſſed with his ruin; nor ſo far off, but, when his ruin comes, he can raiſe himſelf upon ſome part of it; therefore like the Crab, he keeps the door of the Oyſter; he makes what advantage he can, when opportunity ſerves, and is not nice in taking advantages.

Intereſt is that which leads the World in a ſtring; he imitates the Hawk which flies high yet will deſcend to catch its prey; he draws intereſt out of that quarter, where the wind blows faireſt for advantage: He hath *Briarius*'s hands to op-

oppoſe deſigns, as well as *Argus*'s eyes to penitrate Counſels.

He is an *Achitophel* for plotting, as quick-ſighted as *Lincius*, as active as fire, as inſinuating as *Chariſophus*; and like the old Woman *Ptolemais*, never in his own alley but when plotting of miſchief.

He is continually upon the deſign, thinking that ſomething may happen by chance beyond expectation; the Ape little thought by putting on his Maſters cap to cure him of a Plurifie.

If at any time he diſburſes mony for any body, he uſes it as Anglers do their Fiſh to bait their Hooks, to catch more.

His Conſcience, like *Fortunatus*'s purſe, is full of Gold and ſelf-ends: that his Name may ſwell and look big in the rolls of fame, he is bold and daring, and ever upon ſome great Intreague.

He thinks a fortunate wickedneſs is a virtue, and a ſin robed with ſucceſs deſerves a triumph.

He makes no Criticiſm between juſt and unjuſt, he looks upon them to be the needle-work of idle brains.

His beſt Apothegm is, *He that is in the high-way to honour is never out of the road to virtue*: and well knows, *Qui aver le profit aver le Honeur.*

He condemns the Anatomiſts for maintaining that there is a ligament that ties the Tongue and the Heart together: and hath no kindneſs for the people of *Quimbaia* and other parts of *Peru*, becauſe they have their Heads in their Breaſts, and ſo their Tongues are too near their Hearts, which he endeavours ever to keep aſunder.

He likes not the Jacal, becauſe it provides food for the Lion; but hath a great regard for the prudent Cat, for that ſhe Mouſes only for her ſelf.

Intereſt is the Card by which he ſteers, and himſelf the harbour to which all his deſigns do arrive.

He is like *Theramenes* Shoo, fitted for every mans foot: like the Spaniel, when he cannot make uſe of his Teeth he wags his Tail.

Man's Life is a play, the World is the Stage whereon
We muſt either play, or be plaid upon.

He takes no more of Virtue than ſerves for his turn, and deſires only an Opinion of honeſty to procure him other mens faith, the better to bring about his deſigns, and deceive them.

He gives no faith to the promiſes of any man, for he thinks one perch of performance is worth the whole Land of Promiſe.

He never ſtands upon thoſe trifling things Conſcience and Honour; for in great undertakings he thinks there is nothing more unhappy or unproſperous, than a coy and ſqueemiſh Conſcience.

When he hath any great deſign in projection, the better to effect it, he puts on a Religious dreſs, and a countenance with a godly wry look, like a *Perſian* Alphabet; This, *he ſays*, is the beſt magnetiſm to make a ſtrong Verticity to the point of any deſign.

He can ſwallow down Oaths with as much celerity as *Lazarello de Tormes* could a Sauſage.

He puts on the white robe of Innocency, the better to conceal the blackneſs of his attempts; his words he puts in a Spiritual Quirpo, and *Proteus* like, aſſumes that ſhape which is moſt in grace, and of moſt profitable conducement to his ends.

He

He makes uſe of Religion as a Stirrop to get into the Sadle, and ſo upon the back of Honour.

Hypocriſie is the ground and baſis of his Polity, and to find out occaſions, he thinks, is the knack of men of Wit.

He is very dextrous at giving out of News, and hath a mint always about him to coin ſuch as may be current and ſeaſonable to his ends.

He always carries a doſe of *Pillulæ aureæ* about him, for they work ſafely and remove all obſtructions, and thinks there is nothing ſo hard but that pernicious metal (Gold) will penetrate; and though upon an Aſſes back it will take the ſtrongeſt City; and he aſſures us,

That deſtruction ſurer comes, and rattles lowder,
Out of a Mine of Gold, than one of Powder.

I have given you a proſpect of the Politick, that you may know his Principles and abhor the Practice of them.

Politici eſt virtus maxima, noſſe dolos.

And that men of little honour or integrity are the fitteſt Timber to make great Politicksof.

SECT

SECT. XXXI.

Of the Favorite.

IF it be your fortune to rise and become a Favourite to a great Person, as you may have some hopes in *Eutopia*, for I have heard men are advanced there for their merit and worth.

You must understand there are many doors which open to preferment, but the Prince keepeth the Keys of them all.

Therefore be sure to study well the Alphabet of his Humour, and observe his Inclinations, as the Astronomers do the Planet Dominant, and the Mariners the North-Star.

For great Persons account them the wisest Men, that can best suit themselves to their Humour; and usually they tye their Affections no further than their own satisfaction.

Therefore as Princes have arts to govern Kingdoms; so Favourites must have arts, by which they must govern their Prince.

Desire not to Monopolize his Ear, for his Misadventures will be imputed to you; and what is well done, will be ascribed to himself.

Too great Services, will be over-sights and weakness in you; that Merit to which reward may easily reach, doth ever best.

To study the humour of a Prince, may for the present advance; but to understand the Interest of his Kingdom, is always secure.

He that serves a Princes private Interest, is great

great for a time; but he is always ſo, who is careful of the Publick good.

Be ready to give an account, if required, of all your Tranſactions; for he is like Gold, which hath too much Allay, that feareth the Touch.

In all your Deportments be humble, and of eaſie Acceſs; a Favourite, like Coin, to which Virtue may give the ſtamp, but its humility muſt give the weight.

A high Fortune, like great Buildings, muſt have low Foundations.

Pride doth ill become any perſon; and though no man be thereby injured, yet it doth move in others an offence; for none can indure an exceſſive Fortune any where ſo ill, as in thoſe who have been in an equal degree to themſelves.

You muſt be *Minimus in ſummo*, like the Orient Stars, the higher they are, the leſs they appear; Honour is *bonum ſine clavi & ſera.* To be proud of Knowledge, is to be blind with Light; to be proud of Virtue, is to poiſon your ſelf with the Antidote; to be proud of Authority, is to make your riſe your Downfal.

Where pride and preſumption go before, ſhame and loſs follow after.

A Country-man, in *Spain*, coming to an Image enſhrined, the firſt making whereof he could well remember, and not finding that reſpectful uſage he expected: *You need not* (quoth he) *be ſo proud, for we have known you from a Plumb-tree:* Have a care you do not find the Mythology in your ſelf.

To be humble to Superiours is Duty; to Equals, Courteſie; to Inferiors, Nobleneſs; to all, Safety; Fortune may begin a Mans greatneſs, but its Virtue that muſt continue it.

Never

Never do that in Prosperity, whereof you may repent in Adversity.

Ever think Goodness the best part of Greatness: when Honour and Virtue are in Conjunction, its a noble Aspect, and *Jupiter* is Lord of that Ascent.

But Greatness without Goodness, is like the *Colossus* of *Rhodes*, not so much to be admired for its Workmanship, as its huge bulk; therefore make Goodness like a Diamond set in Gold, a support to Greatness.

Greatness may build the Tomb, but its Goodness must make the Epitaph.

Give things the right Colour, not varnishing them over with a false Gloss.

A Flatterer is a dangerous Fly in State, yet they thrive and prosper better than the most Worthy and Brave Men do.

But I would advise you to have so much of the *Persian* Religion in you, as to Worship the Rising Sun; you must learn to translate into English, *Neminem tristem dimittere*; and when you cannot give Men satisfaction in that they desire; entertain them with fair hopes, denials must be supplyed with civil usage; and though you cannot cure the sore, yet your prudence may abate the sense of it.

If you have any venturous design in projection; its prudence before you come to action, sometimes to give things out on purpose, to see how they will take; by that means you will discover the inclinations of the people; if it hath no fair reception, presently check it, and make no further progress.

If you desire that the designs you labour with, may not prove abortive, do not assign them a cer-

certain day of their birth, but leave them to the natural productions of fit time and occasions; like those curious Artists in *China*, who temper the Mould this day, of which a Vessel may be made a hundred years hence.

If you have Enemies, as you may expect many, being great in your Masters favour, the better to establish your self, is privately to give out false Libels and Reports, tending to your own disgrace; your Enemies, like powder, will fire at the first touch, and then you know what you have to do; and to deal plainly with you, the greatness of one Man is nothing but the ruin of others; and their weakness will be your strength.

But if any Pasquils or Libels shall be vented against you by others (as the most excellent persons many times are infested with them) its more prudence to bury them in their own Ashes, than by confuting of them, to give them new flames; for Libels neglected will presently find a Grave.

But let me tell you, as false Rumours and Libels are not always to be credited, so are they not always to be neglected, it being no less vain to fear all things, than dangerous to doubt of nothing.

And we have learned by experience, that Libels and Pasquils (the only weapons of some unhappy persons) have been proemial to the ruin and destruction of the bravest men.

You must be careful to keep an Ephemerides, to know how the great Orbs of the Court move; and if any new Star shall arise out of the East, and Men begin to Worship it, you must study either to eclipse or suppress it; therefore it will

be

be prudence to cut off all ſteps, by which others may aſcend to Height or Grandeur; for if you leave any ſtairs ſtanding, others will climb up.

And I muſt tell you, its more ſafe at Court to have many enemies of equal power, than one falſe and ambitious friend, who hath abſolute command.

But in caſe any ſhall get up, you muſt by your ſagacity remove him out of the way, under pretence of ſome Honorable employment, or otherwiſe; when that is done, you know how *Auguſtus Cæſar* dealt with *Mark Anthony*, when he got him from *Rome* into *Egypt*.

It hath been the practice of ſome, like the Fox, to thruſt out the Badger that digged and made room for him; but this muſt be left to your diſcretion.

In all buſineſs ever pretend the publick Good, that will make you popular, and ſo you may with more ſafety and ſecurity drive on your private intereſt; and let me adviſe you to be ſo faithful a Servant to your Maſter, that whatſoever you do your ſelf, you ſuffer not others to deceive him.

Make the Royal Intereſt and your own, one; incorporate your favour with the Authority of the Sovereign; ſo you cannot be offended, but the other will be troubled.

Study what you can to partake of his bounty; the more you obtain from him, the greater is your ſecurity; for he will look upon you as his creature, and by him raiſed, and ſo will endeavour to preſerve you; but if you propoſe any thing, which you are afraid will hardly be accepted, or granted; offer it by parcels, that one piece may be digeſted before the other be preſented.

In

In all your Negotiations you muſt have an indiſcernable way of Intelligence, as Angels have of Communication: *Gyges* Ring will be of great uſe unto you; for he obſerveth beſt, who is leaſt obſerved himſelf.

And if you deſign your own Safety, ſpeak truth; for you will never be believed, and by this means your truth will ſecure you, if queſtioned; and put thoſe you deal with (who will ſtill hunt-counter) to great loſs in all undertakings.

It will be prudence in you to oppoſe in Councils, all Reſolutions as to buſineſs of Importance in dubious Matters; if the thing deſigned ſucceed well, your advice will never come in queſtion; if ill (whereunto great undertakings are ſubject) you may make advantage, by remembring your own Council.

But in great concerns it will be your Wiſdom, not to reſt in the dull Councils of what is lawful, but to proceed to quick Reſolutions of what is ſafe.

Admit none to be of your Cabal, but ſuch as have their Fortunes ſolely depending upon you.

In dangerous Attempts, put others before you to act; but ever keep your ſelf behind the Curtain.

In doubtful matters you muſt be always provided with ſome cunning Stratagems, either to baffle your Enemies, or elſe to ſecure your ſelf and own party.

If by Wiſdom you cannot attain your end, uſe *Argentea Tela*, they never fail, for *Virtutem & Sapientiam vincunt Teſtudines*: And as Men have a Touch-ſtone to try Gold, ſo Gold is the Touch-ſtone to try Men.

I have

I have hinted theſe unto you, not that you ſhould act any thing againſt Honour, or the Dignity of your Religion.

Prudence is an Armory, wherein are as well defenſive as offenſive Weapons, of the firſt you may make uſe of upon all occaſions, but of the other, only upon neceſſity.

We know that the *Apocrypha* is allowed to be digeſted into one Volume with the Sacred Word, and read together with it, but where it thwarts that which is Canonical, it's to be laid aſide.

Policy and Religion, as they do well together, ſo they do as ill aſunder; the one being too canning to be good, the other too ſimple to be ſafe; therefore ſome few ſcruples of the Wiſdom of the Serpent, mixt with the Innocency of the Dove, will be an excellent ingredient in all your Actions.

SECT. XXXII.

The Sun of Honour in the Weſt.

BUT I have ſtained too much paper; I muſt with *Apelles*, *Manum de Tabula*; if you be mounted on the Pyramid of Honour; you muſt know it hath but one point, and the leaſt ſtep may hazard your fall.

If you ſhould chance to loſe your ſelf in the Empire of Greatneſs, return to your own Solitudes and privacy, and there you may find your ſelf again.

Let

Let no condition ſurpriſe you, and then you cannot be afflicted in any: A noble Spirit muſt not vary with his Fortune, there is no condition ſo low, but may have hopes; nor any ſo high, that is out of the reach of Fears.

In your worſt Eſtate Hope, in the beſt Fear, but in all be circumſpect; Man is a Watch, which muſt be looked to, and wound up every day.

It no leſs becometh the worthieſt perſons to oppoſe Misfortunes, than it doth the weakeſt Children to bewail them.

Though you loſe all, yet you may ſtill poſſeſs your Soul in patience; this is your laſt reſerve, and that ſtrong hold, whereunto he who is beaten out of the Field, may always retire, and cannot be forced out of it, but by ſurrendring it.

It's the Temper of a brave Soul, always to hope; Adverſities are born with greater Glory than deſerted; for ſuch are the Comforts of unhappy Virtues and Innocent Souls.

That Miracle of Valour, the then Dolphin of *France*, and after *Charles* the Seventh, when they told him of that Sentence which was extorted from the Parliament of *Paris* by the two Kings, one of *France* his Father, the other of *England* and his Enemy, whereby he was declared uncapable of ſucceeding to the Crown of Lillies, he ſaid undauntedly, *That he appealed*; his Friends wondring at his Speech, ask'd him whither; he anſwered again, *To the Greatneſs of my Heart, and the point of my Sword*; And his words were followed with anſwerable effects.

Brave Soul! whom the loſs of a Crown could not diſpirit.

Impa-

Impavidum feriunt ruinæ.

Suffering is the way to Preferment, and great Infelicities uſher us into Glory, if by patience we can triumph over our Calamities.

Misfortunes are troubleſome at firſt, but when there's no remedy but patience, Cuſtom makes them eaſie to us, and neceſſity gives us courage.

It was a rare Temper of *Eumenes*, whoſe courage no Adverſity ever leſſened, nor proſperity his Circumſpection; one month in the School of Affliction will teach you more, than the grave precepts of *Ariſtotle* in ſeven years; for you can never judge rightly of Humane Affairs, unleſs you have firſt felt the blows and deceits of Fortune.

I am not (I bleſs my Stars) diſturbed at any thing, neither doth paſſion diſquiet me: I hate nothing, except it be Hatred it ſelf; and I am no more troubled for the want of any thing I have not, than I am becauſe I am not the Sophy of *Perſia*, or the Grand Seignior: He is a happy Man that can have what he will, and that I profeſs my ſelf to be, becauſe I will nothing but that I can have.

I am much delighted with the pleaſant humour of *Thraſalus*, and can, in my own conceit, make my ſelf as Rich as the *Indies*.

I am a little World, and enjoy all things within my own Sphere: Honour and Riches, which others do aſpire unto; I do now poſſeſs and enjoy them in my ſelf: Health is the temperate Zone of my Life; and my mind is the third Region in me; there I have an Intellectual Globe, wherein all things ſubſiſt, and move according to my own Idea's.

The

The Stars, though Glorious and Splendid Bodies, yet I look upon them but as Spangles, which at beſt do but Embroider the out-ſide of that Canopy, whereupon I my ſelf am to tread.

Many times I raiſe my Spirits to ſo generous a pitch, that I think Heaven it ſelf not too high for me: I can graſp in one thought, all that Globe for which ambitious men fight.

I account nothing more Noble than my Soul, except the Almighty God, whoſe Off-ſpring it is; I never ſtain it with that Earth or Metal, which others are ambitious to get; for my Soul doth ſhew by deſiring more, how unſatisfactory all extrinſick Objects are.

Doth any man rob you of your Goods? conſider that God, by that man, takes back what he hath only lent you; the thing you foreſaw is come to paſs; and what amazes you? That which hath happend out, it's but that which you have often ſeen and known.

All things by nature, in the Univerſe, are ſubject to alteration and change: How Ridiculous then is it, when any thing doth happen, to be diſturbed, or wonder, as if ſome ſtrange thing had happened?

I muſt own my ſelf as a part of the Univerſe, and therefore cannot be diſpleaſed with any thing that happens to my particular ſhare, for nothing which is good to the whole, can be hurtful to that which is part of it.

However, *Innocens ſit Animus in irata fortuna*, for virtuous perſons, like the Sun, appear greateſt at their ſetting, and the patient enduring of a neceſſary Evil, is next unto a voluntary Martyrdom.

Adver-

Adverſity overcome, is the higheſt Glory; and willingly undergone, the greateſt Virtue; Sufferings are but the Tryal and Cupel of gallant Spirits.

That brave *Ariſtides* being ſentenced to Baniſhment, ſaid no more but this, *I wiſh my Country no more harm, than that they may never have any more need of* Ariſtides.

A great Soul muſt not yield himſelf up to Croſſes and Diſaſters, but make good his ground, and ſtand firm againſt any accident that can befall him, for 'tis but the breaking of the firſt Shock, and we ſhall find the reſt but Fancy and Opinion; and let him complain what he will, his impatience is the greater miſchief of the two.

If I muſt make choice either of continual Proſperity, or continual Adverſity, I would chooſe the latter, for in Adverſity no good man can want Comfort, whereas in Proſperity moſt men want Diſcretion.

Things below, as they merit not my affection when I enjoy them, ſo they never vex or afflict me when I loſe them.

I can call nothing my own but my Sins.

Calamities, if proſperouſly overcome, they are like thoſe Winds, which if they do not throw down, do advantage Trees, by ſhaking them to a greater faſtneſs at the Root.

That which is future or paſt, cannot hurt you, but only that which is preſent, and cannot your Patience hold out one inſtant?

If you conſider you are a man, your misfortune will not ſeem new unto you; if you reflect on the Infelicities which happen to others, your own will ſeem but light to you.

If

If thou art disquieted at any thing, consider with thy self, Is the thing of that worth, that for it I should so disturb my self, and lose my peace and Tranquility ?

Have you lost your Dignities? you have not lost them, but surrendred them; they are the Favours of Fortune, rarely the Characters of Merit; they have no Goodness in them, but what he stamps on them that doth enjoy them: If he be not good, they are not Dignities but Indignities: It cannot be said that a man lost his Dignities, but they have lost him that gave them that Denomination, and made them Dignities.

Consider things really as they are, and you can never be troubled for any of them: If you have a Glass esteem it as a Glass, and it may be broken, and you will never be angry when it's broken.

As there is no gain upon Earth, without some loss; so there is no loss without some gain; if thou hast lost thy Wealth, thou hast lost some trouble with it: Art thou degraded from thy Honour? thou art likewise freed from the stroke of Envy; set the Allowance against the Loss, and you shall find no great loss.

The World is a Sea, where some men are wrecked; but all are tossed with Winds, and subject to the agitation of the Waves; let it be your prudence to gain such a safe Port, which may secure you from the one, and preserve you from the other.

I Honour the Gallantry of *Camillus*, whom the Dictatorship did not elevate, nor Exile abate the bravery of his Spirit.

I have

I have many times obſerved, that the moſt virtuous Perſons are not the greateſt Favourites of Fortune.

When Fortune is moſt Prodigal of her Favours, for the moſt part ſhe intends no long continuance; and Felicity that is grown old, draws near an end, and extream ill Fortune is not far from a Reverſe.

Etiam Mala Fortuna ſuas habet levitates.

And though you are fallen from your Princes Favour, yet you may be a *Rex Stoicus*, a King in your own Microcoſm; and he who knoweth how to rule that well, may deſpiſe a Crown: Thrones are but uneaſie Seats, and Crowns nothing but ſplendid Miſeries.

The change of your Fortune may diminiſh your hopes, but it will encreaſe your quiet; you muſt underſtand that Favourites are but as Counters in the hands of great Perſons, raiſed and depreſſed in valuation at pleaſure; and like Dials, they are not look'd on, when the Sun of Majeſty is off of them.

There is no conſtancy either in the favour of Fortune, or in the Affection of great Perſons, ſo that no wiſe Man can truſt the one, or depend ſafely upon the other.

To be without an Eſtate, and not to want; to want, and not to deſire; to take the changes of the World, without any change in a Man's ſelf, are excellent Qualifications, of which you muſt ſtudy to be Maſter; you are a Ball; what is a Ball the better, if the motion of it be upwards, or the worſe, if it be downwards, or if it chance to fall upon the ground?

But

But whatſoever the Traverſes of Fortune are, let no diſcontent ſurprize you; if the thing be within your power, manage it to your content; if not, it's weakneſs in you to be diſquieted.

Do your beſt, that the beſt may happen out; if that do not, yet think it beſt: However it will be Piety in you, to ſubmit to Divine Providence.

I always ſtrike Sail to Divine Providence; ſuch things as happen to me, and not by me, I adore not cenſure: For there Gods Wiſdom hath a greater ſtroke and ſhare where mine hath the leſs.

He is truly Wiſe, who can endure Evil, and enjoy Good.

An humble Soul, like a white Sheet, muſt be prepared to receive that which the Hand of Heaven ſhall Imprint upon it.

Never Antedate your own Misfortune; for many times Men make themſelves more Miſerable than indeed they are; and the Apprehenſion of Infelicity doth more afflict them, than the Infelicity it ſelf.

Amongſt the various Accidents of Life, I lift up my Eyes to Heaven, when the Earth affords me no Relief; I have recourſe to a higher and greater Nature, when I find the Frailty of my own.

All Afflictions and Calamities are to me welcome, for I never feel more the Divine Aſſiſtance and Comforts, than in my greateſt Extremities; and becauſe I am under the Protection of the Almighty, I take but little care of my ſelf.

I never beg of God but general Bleſſings, becauſe he, in his Divine Wiſdom, knows better what is good for me in particular, than I my ſelf.

Diſcontent is the greateſt Weakneſs of a generous Soul; for many times it's ſo intent upon its Unhappineſs, that it forgets its Remedies.

I would not have you diſordered within you, when there are ſo many things out of order without you.

Hope will be your beſt Antidote againſt all Misfortune, and God's Omnipotency an excellent means to fix your Soul.

If you be not ſo happy as you deſire, it's well you are not ſo miſerable as you deſerve; if things go not ſo well as you would they ſhould have done, it's well they are not ſo ill as they might have been.

If you ſeriouſly conſider, you have received more good than you have done, and done more evil than you have ſuffered.

Meaſure not Life by the enjoyment of this World, but by the preparation it makes for a better, looking forward what you ſhall be, rather than backward what you have been; you need not fear Death, the laſt change, who hath been acquainted with a Life ſo full of change; if you have lived well, you have lived long enough; ſo ſoon as Death enters upon the Stage, the Tragedy is done; believe me, he that anchoreth one thought upon any thing on this ſide Heaven, will be ſure to be a loſer in the end.

There is nothing can render the thoughts of this Life tolerable, but the expectation of another. I would not deſire to live a moment, if I thought I was not to live again.

My Life is full of Miſery, and I have but a few days to live: Happy Miſeries that end in Joy;

Joy; Happy Joys that have no end; Happy end that ends in Eternity.

To ſerve God, and keep his Commandments, is the only Wiſdom; and will at laſt, when the account of the World ſhall be caſt up, be found to be the beſt Preferment and higheſt Happineſs; And ſo farewel, remember your Mortality, and Eternal Life.

Sententiæ Stellares:

OR,

MAXIMS of PRUDENCE

To be obſerved by

Artiſans of State.

1. THAT Government is beſt tempered, where a few Drams of fear are blended with the Peoples love.

2. It's the Intereſt of Princes to make Acts of Grace peculiarly their own; becauſe they which have the Art to pleaſe the People, have commonly the power to raiſe them.

3. Multitude of Officers are dangerous to a Prince, and ſerve for nothing but to rifle his Purſe, and the fuller they fill their Coffers, the more facile is their juſtification when queſtioned: When *Verres* was Pretor of *Sicily*, he had with wonderful Corruption pillaged that Province; and at the ſame time the Pretor of *Sardinia* being ſentenced for depeculating and robbing that Province, *Timarchides Verres* Correſpondent at *Rome*, writ a Letter to him, giving him warning of it: But *Verres*, in a Jolly Humour,

mour, answered him, *That the Pretor of* Sardinia *was a Fool, and had extorted no more from the* Sardinians *than would serve his own turn, but himself had gathered up such Rich Booties amongst the* Sicilians, *that the very Overplus thereof would dazle the Eyes of the Senate, and blind them so, that they should not see his faults*: Hence we may conclude, that just Men must be guilty because they were Fools, and others shall be innocent because they were Knaves.

4. Religion is the only Orb which doth influence Mens minds, and except the Prince be powerful over their Religion (which is the bond of their affection) he will have but a weak Dominion over their Persons.

5. A Prince that runs on any design, contrary to the general Humour and Spirit of the People, may indeed make his Ministers great Subjects, but they can never make him a great Prince: Whereas a Prince that doth act with the Hearts and Interest of his People, can never fail of making what Figure he pleases in the World, nor of being safe and easie at home.

6. That Prince which raises an Army to effect any thing against the Bent and Inclination of his Subjects, is like him that raised an Army to keep out the Plague, when the very Army did infect.

7. Sects in their first rise are to be nipped, but being over grown, it's Wisdom not to oppose them with too strong hand, lest in suppressing one, there arise many: A soft Current is soon stopped, but a strong Stream resisted, breaks into many, or over-whelms all.

8. He who putteth off his Hat to the People, gives his Head to the Prince; for the immode-

rate Favour of the Multitude, as it can do a Man no good, ſo it will undo ſo many as ſhall truſt to it: It was ſaid of the Earl of *Eſſex*, that he was grown ſo popular, that he was too dangerous for the times, and the times for him.

9. If any Perſon begins to be aſpiring, it's Prudence in the Prince to deal with him as the Birds did, who beat the Cuckow for fear he ſhould become a Hawk.

10. It may ſometime be the Intereſt of a Prince, not only to remove Grievances by doing what is deſired, but even Jealouſies by doing ſomething which is not expected; for when a Prince does more than his People look for, he gives them reaſon to believe that he is not ſorry for doing that they deſired.

11. Tranſcendent Services and too great Benefits from Subjects to Kings, are of dangerous Conſequence, when they make the mind more capable of Merit than Duty.

12. A Parliament is the trueſt Glaſs, wherein a Prince may diſcern his Peoples Love and his own Happineſs.

13. Too great Severity in the Laws ſeldom does good; for many times the common guilt makes the Penalties impracticable.

14. If Affection lead you to Court, take care that Intereſt keep you there; for when it's once paſt Noon with a Favourite, it's preſently Night with him; the good Fortune of the Court hath few ſure Friends, but the ill Fortune of it none.

15. Kings cannot meet without great State, and they ſeldom part without much Envy, who never are farther aſunder than when they meet.

16. All

16. All States ſtand more by Fame than Force; it's moſt ſafe neither to diſcover weakneſs, nor hazard loſs by attempt.

17. What is the great humour and bent of a Nation, ought ever to be much conſidered by a State, which can hardly miſcarry in the purſuit of it.

18. Two things break Treaties, Jealouſies when Princes are ſucceſsful, and Fear when they are unfortunate.

19. Rigor in matter of Religion ſeldom makes ill Chriſtians better, but many times makes them ſubtle and reſerved Hypocrites.

20. Mony is the Sinews of War, and the object of Mens Affections; that Prince who is rich in Treaſure, becomes puiſſant in the one, and abſolute Maſter of the other.

21. There are ſome Evils in a State that cannot be conveniently remedied; the Maladies of States are incurable when they are inveterate; and a Cacochimical and ill-affected Body is better let alone in repoſe, than to have the Humours ſtirred by Phyſick that cannot carry them off.

22. A Princes Fortune and a Favourites Faith end together.

23. Polity at home and Intelligence abroad, are the two Poles upon which every well-governed State turns.

24. A Prince ought more to fear thoſe which he hath advanced, than thoſe he hath oppreſſed, for the one hath the means to do miſchief, but the other hath not the Power.

25. A wiſe Prince doth ſtrike his Enemies more ſmartly with the Head than with the Hand, and is as much to be feared for his Prudence as for his Valour.

26. In civil Tumults an adviſed Patience and an Opportunity well taken, are the only Weapons of Advantage.

27. It's Wiſdom in a Prince to ſhew himſelf Abſolute in his Authority firſt, and then indulgent in his Nature.

When *Antigonus* was asked, Why in his old Age his Government was ſo mild and eaſie: *Formerly* (ſaid he) *I ſought for Power, but now for Glory and good will.*

28. Taxes and Impoſitions ought to be in a State, as Sails in a Ship, not to charge and overlade it, but to conduct and aſſure it.

When *Antigonus* exacted Mony ſeverely, one told him, *Alexander* did not do ſo: *It may be ſo* (ſaid he) Alexander *reaped* Aſia, *and I do but Glean after him.*

29. When a Prince ſeeks the love of his Subjects, he ſhall find in them enough of Fear: But when he ſeeks their Fear, he loſes their love.

30. It's not ſafe for a Prince to nominate his Succeſſor, that is, to diſrobe himſelf before he is ready to ſleep; and when he hath named him, his Teſtament is madé; neither can he live after that in any Security: The Succeſſor takes off the Peoples Eyes from the preſent Sovereign: The Son of *Dionyſius* the Elder, asked his Father, *Whom he would make his Succeſſor in the Government*: *Dionyſius* asked his Son when he knew him guilty of ſuch a Crime; and if he would have him make his Grave before he was dead?

31. When a Prince hath by his Arms Conquered a Country, it's Prudence in him to carry himſelf graciouſly towards the conquered, and to give the Noble-men great Titles of Honour, but little Power, to adminiſter Juſtice to the People

People in general, and to have a ſpecial care of laying too great Taxes for fear of a Revolt: Theſe Politicks were unhappily obſerved by *Charles* VIII. after he had conquered *Naples*, which was a cauſe of its Revolt: After *Philip* had conquered *Greece*, ſome adviſed him to place Gariſons in the Cities: *No*, ſaid he, *I had rather be called merciful a great while, than Lord a little while.*

32. Reformation is ſooner effected *Per Gladium oris*, than *Per os Gladii*, and force doth rather fortifie than change the Reſolution of Man in matters of Religion: Therefore nothing ought to be done violently in Reformation, the ſtrings muſt be wound up gently; the Muſick ſounds a great deal ſweeter when they are looſer, than when they are higher wound.

33. That Prince who will keep his Crown on his Head, muſt be ſure to keep his Sword by his ſide.

34. Denial from Princes muſt be ſupplied with gracious uſage, that, though they cure not the ſore, yet they may abate the ſenſe of it; but beſt it is that all favours come directly from themſelves, Denials and things of bitterneſs from their Miniſters: therefore if a Prince reſolve not to anſwer a requeſt, the leaſt offenſive way is, not to uſe direct Denial, but by delays prolong the time, and ſo in place of effect, afford good expectation: *Henry* the IV. of *France* was ſo courteous, that when he would not anſwer a Petitioner, he always ſo obliged him with ſome good word, that he went away ſatisfied.

35. The more a Prince weakneth himſelf by giving, the poorer he is of friends:

36. Equal Authority with the ſame power, is ever fatal to all great actions; and therefore one wiſe General, having but a thouſand men, is

more to be feared, than twenty of equal Authority; for they are commonly of divers humours, and judging diverſly, do rarely what is to be done, and loſe time before reſolutions can betaken.

37. Reward and puniſhment juſtly laid, do ballance Government; but it much concerns a Prince, the hand to be equal that holds the ſcale; therefore if any ſubject doth deſerve never ſo highly of his Prince, if he becomes afterwards a Malefactor, he muſt be made an example of juſtice, without regard of his former merit. *Manilius Capitolinus*, though by valour he had delivered the Capitol of *Rome* from the French, who beleagured it, yet afterwards growing ſeditious, was thrown down from the Capitol, which by his great renown he had formerly delivered.

38. That Prince which ſcrews up the pins of Power too high, will break the ſtrings of the Commonwealth. Wiſe Princes make uſe of their Prerogative, as God Almighty doth of his Omnipotency, upon extraordinary occaſions.

39. The Prince is the Pilot of the Commonwealth, the Laws are the Compaſs.

40. Reverſionary Grants of places of profit and honour, by Princes, are the bane and ruin of Induſtry; but acts of grace and bounty are the golden Spur to virtuous and generous Spirits.

41. In holy things, he that ſtrikes upon the Anvil of his own brain, is in danger to have the ſparks fly in his own face.

42. A Kingdom is like a Ship at Sea, whoſe ballaſt ſhould be the Princes coffers, which if they be light and empty, ſhe doth nought but tumble up and down, nor can be made to run a direct and ſteady courſe; therefore its the intereſt of Princes to have a good Treaſure againſt all extremi-

ties;

ties; for empty coffers give an ill ſound.

43. That Prince, who, upon every commotion of the Subject, ruſheth preſently into open War, is like him, who ſets his own Houſe on fire to roaſt his Eggs.

44. That State which goeth out of the liſts of Mediocrity, paſſeth alſo the limits of ſafety; while *Sparta* kept her ſelf within thoſe Boundaries that *Licurgus* preſented unto her, ſhe was both ſafe and flouriſhing, but attempting to enlarge her Territories by new Acquiſts of other Cities in *Greece* and *Aſia*, ſhe every day declined.

45. Rather than the leaſt diſhonour ſhould fall upon the State, its prudence ſometimes to preſerve the honour of the publick, to caſt the Male Adminiſtration upon ſome favorite or Counſellor, and offer him a ſacrifice to Juſtice.

46. *Charles* the Fifth laid the loſs and diſhonour he received in the invaſion of *France*, by way of *Provence*, to *Anthony de Leva*; the Spaniards to cover the diſhonour they received in their attempt againſt *England* in eighty eight, caſt it upon the Duke of *Parma*, in his not joining with them in convenient time; ſo did *Charles* the Sixth of *France*, upon the Duke of *Berry*, in his deſign of invading *England*, as many wiſe Princes and States had formerly done.

47. Reputation abroad, and reverence at home, are the Pillars of ſafety and Sovereignty.

48. Frames of Polity, as well as Works of Nature, are beſt preſerved from the ſame grounds they were firſt founded on.

49. The Miniſters of Princes muſt be *pares negotiis*, fit for their buſineſs, and not *ſupra*, above it, or too able for it; for another mans too much ſufficiency (as they think) is a diminution

nution of their reſpectiveneſs, and therefore dangerous.

50. Taxes, which the Sovereign levies from the Subject, are as vapors, which the Sun exhales from the Earth, and doth return them again in fruitful ſhowers.

51. Too great a City in a Nation, is like a bad Spleen in a body natural, which ſwells ſo big, as makes all other parts of the body lean; therefore ſome ſober perſons have conceived, that its more prudence to have three Cities of equal power, that in caſe one ſhould rebel, the other two might ballance or give Law to the third. A great City is the fitteſt Engine to turn an old Monarchy into a new Commonwealth.

52. That State which doth not ſubſiſt in fidelity, can never continue long in Potency.

53. Wiſe Princes muſt ſometimes deal with mutenous Subjects, as the Sun did to take away the Paſſengers cloak, not as the ruffling winds, to blow him down.

54. There is nothing which doth more impoveriſh a Prince, than Impreſts of mony at great uſance; for thereby a Prince is brought to one of theſe two extremities, either to overthrow his Demeſnes and Finances, whereof the French Kings are examples; or elſe to turn Bankrupt, and pay none, as King *Philip* of *Spain* hath done to the Merchants of *Genoa*, *Florence*, *Ausburgh*, and almoſt to all the Banks in Chriſtendom.

55. A Deſtructive Peace and an unſucceſsful War, are both fatal in the iſſue.

56. Intereſt is the compaſs by which all States muſt ſteer their courſe; therefor a wiſe State will always be found in its intereſt.

57. A

57. A Prince is never feared abroad, or honoured at home, that hath not levyed an Army, or at leaſt made all the preparations requiſite to carry on a War.

58. The Sword is the laſt reaſon of Kings, and if not the beſt, yet certainly the beſt able to defend them.

59. When any miſchief grows in a State, and becomes formidable, its many times more prudence to temporize with it, than by force to attempt the redreſs of it; for they who go about to quench it, kindle it the more, and ſuddenly pluck down that miſchief upon their heads, which was then but feared from them, by courting or diſſembling the miſchief; if it doth not remove the evil, at leaſt its put off for a longer time.

60. *Charles* the Fifth (even he who was ſirnamed the Wiſe) of *France*, at ſuch time as he was Regent in *France*, his Father at that time being a priſoner in *England*, by evil Counſel of ſome, being ignorant in matters of State, at once ſuſpended all the Officers of *France*, of whom he ſuppreſſed the greateſt part, appointing fifty Commiſſioners for the hearing ſuch accuſations, as ſhould be laid againſt them for extortion and bribery by them committed; whereupon all *France* was in ſuch a Tumult (by reaſon of the great number of ſuch as were Male-contents) as that ſhortly after, for remedy thereof, he, by Decree in the high Court of Parliament in *Paris*, was forced to abrogate the former Law.

61. Its a noble Ambition, and abſolutely neceſſary for a Prince, to believe none of his Subjects more wiſe than himſelf, nor more fit to govern; when he hath not this good Opinion of him-

himſelf, he ſuffers himſelf to be governed by others, whom he believes more fit than himſelf, and by this means falls into many Infelicities. This was the unhappineſs of *Philip* the Third of *Spain*, though a Prince of eminent parts, yet ſuffering himſelf to be governed by the Duke of *Lerma*, he became of ſo little eſteem with the people, and had no ways to free himſelf from thoſe Indignities which were caſt upon him, but by becoming a Church-man and a Cardinal.

62. A wiſe Prince, when he is obliged to make War, ought to make it powerfully and ſhort, and at firſt to aſtoniſh his enemies with formidable preparations, becauſe by this means it returns to good husbandry, and the conqueſts made through fear of Arms, reacheth farther than thoſe made by the Arms themſelves.

63. Puniſhment and Reward are the two Pillars whereon all Kingdoms are built; the former ſerves for reſtraining of vile Spirits; the latter, for the encouragement of the generous: the one ſerves inſtead of a Bridle, the other of a Spur.

64. The love of the Subject is the moſt ſure Baſis of the Prince's greatneſs; Princes are more ſecure, and better defended by the love of the People, than by many Troops and Legions; every wiſe Prince muſt ſuppoſe that times of trouble may come, and then will be neceſſitated to uſe the ſervice of men diverſly qualified; therefore his care and ſtudy muſt be in the mean time, ſo to entertain them, that when thoſe ſtorms ariſe, he may reſt aſſured to command them; for whoſoever perſwades himſelf by preſent benefits to gain the good will of Men, when perils are at hand, ſhall be deceived.

65. Its not ſafe for a Prince to commit his ſecrets

crets to his greateſt favourite; for if he that is concerned will give, the Prince is certainly betrayed.

66. It concerns a Prince to contain his beſt Friends within a moderate and convenient greatneſs, as to weaken and depreſs his greateſt Enemies.

67. No wiſe State will ever begin a War, unleſs it be upon deſigns of Conqueſt, or neceſſity of defence; for all other ways ſerve only to exhauſt Forces and Treaſure; and end in untoward Peaces, patched up out of weakneſs and wearineſſes of the parties.

68. Nothing doth ſo much conduce to the ſafety of a State, as to place the ſupream Power in one; for commands, depending upon divers Votes, beget deſtruction and ruin; and as this courſe prevents War, ſo it beſt conſerves Peace.

69. Forreign Succors are moſt dangerous, and therefore it muſt be the darren reſort of every wiſe State; for they are ſeldom gotten out but by the undoing that State which received them, or elſe, as moſt commonly it happens out, they make themſelves Maſters of it.

70. Thoſe People, which by Arms do endeavour to deliver themſelves from Oppreſſion, do many times change the Tyrant, but not the Tyranny; and after a Rebellion is ſuppreſſed, the King is more King, and the Subjects more ſubject.

71. Its eaſier to make Subjects than to keep them; Men may ſubmit to the Force of Arms, but they never obey but a juſt Power.

72. None are more apt to attempt upon the peoples Liberties, than ſuch who are Vitious and Debauched; for they commonly think Principality

lity but a ſecurity of great crimes: yet none are leſs able to compaſs their deſigns; for he that will dare to attempt that which no honeſt Man will, muſt be able to do ſuch things, which none but a prudent and ſtout Man can perform.

73. The chief Wiſdom and Happineſs of a Prince, is to know well to enjoy the Sovereignty of his Power with the Liberty of his Subjects; love, fear, and reverence, are the three ligaments which tye the hearts of the Subjects to their Sovereign: let the Prince have the firſt in height, the ſecond in good meaſure, and of the laſt ſo much as he can.

74. That State which doth affect Grandeur, or the preſervation of its Intereſt, muſt be bold and daring; in the mean there is no ſafety; and thoſe attempts which begin with danger, for the moſt part are Crowned with Glory, and end in Honour.

75. That State which will preſerve it ſelf in puiſſance, muſt prevent diviſions, to which States are ſubject; and where people are Factious and apt to diviſions, its prudence to ſoften them with pleaſures; for where they are ſubtile and proud, they muſt be made voluptuous; ſo their will and malice will hurt the leſs: its ſome ſecurity that a Faction is debauched; for its not ſafe to ſuffer ſober Men to come to undo the Commonwealth; as in a Tempeſt, each wave ſtriving to be higheſt, rides upon the neck of that which haſted to the Shore before it, and is it ſelf ſuppreſſed by a following: ſo it happens in a Civil Tempeſt of the Commonwealth; each party ſtrives to ſuppreſs the other, till a third, undiſcerned, aſſaults and ſuppreſſes the Conqueror.

76. When a Nation is at War within it ſelf, its not

not ſafe for any State or Prince to attempt the Invaſion of it, for it will certainly re-unite them.

77. When a State is jealous of the Obedience and Loyalty of the Metroplis, or chief City in its Dominions, the only means is to borrow great ſums of mony of them, for by that means they will not eaſily break out into any Action or rebellious Attempts, for fear of loſing their mony. *Edward* the Second of *England*, being deprived by his own Subjects of his Royal Diadem, had never been reſtored, if he had not been indebted to the Citizens of *London*, who, upon his coming up to *London*, purchaſed him the favour and friendſhip of the greateſt part of the City, of which being Maſter, his Power encreaſed, and thereby became ſo ſtrong, that he ſubdued moſt of his enemies, and thereby recovered his Kingdom. *Eumenes* underſtanding that divers Noblemen ſought occaſions to kill him; to prevent their malice againſt him, pretended that he had need of great ſums of mony, which he borrowed of them who hated him moſt, to the end they might give over the ſeeking of his Death, whereby they were aſſured to loſe all their mony.

78. He who groweth great on the ſudden, ſeldom governeth himſelf in the change: Extraordinary favour to Men of weak or bad deſerts, doth breed Inſolency in them, and diſcontentments in others; two dangerous humors in a State.

79. Great Perſons muſt not at all be touched, but if they be, they muſt be made ſure from taking revenge; and there is nothing more dangerous, than to bring a great Courage to the place of Execution, and then grant him his pardon; for he will always remember the Affront, and forget the Pardon.

80. The

80. The queſtioning of great Perſons produces as much Terror (though it argues not ſo much Rigor) as the puniſhment; extremity of Law muſt be uſed towards ſome few, to ſettle quietneſs in the whole, and its as it were a particular blood-letting for the general health.

81. Fools are ruled by their Humour, but wiſe Men by their Intereſt.

82. A Prince of mean force ought not in any wiſe to adventure his Eſtate upon one days fight; for if he be victorious, he gaineth nothing but glory; but if he loſeth, he is utterly undone.

83. Its the Intereſt of Princes, that their ſervants fortune ſhould be above temptation; for many times new Officers to Princes, are like freſh Flies, bite deeper than thoſe which were chaſed away before them.

84. A wiſe Prince ought to ground upon that which is of himſelf, and not upon that which is of another; for Government is ſet up in the World, rather to truſt its own Power, than to ſtand upon others Courteſies.

85. A good Magiſtrate muſt be like the Statue of *Apollo*, which had a Lance in one Hand, and a Harp in the other: that is, Reſolution to aw on the one ſide, and Sweetneſs to oblige on the other.

86. A Prince hath more reaſon to fear mony that is ſpent, than that which is hoarded up; becauſe its eaſier for Subjects to oppoſe a Prince by Popularity than by Arms.

87. Outward eſteem to a great Perſon is as skin to fruit, which though a thin cover, yet preſerves it.

88. What wants a Sovereign? (ſays a flattering Courtier) *Truth*, (ſaid a ſerious King).

89. Though

89. Though one be raiſed by the Vulgar, yet its not ſafe to build upon them; nothing is more unſtable than greatneſs, founded only upon anothers pleaſure; nor are the favours of any more uncertain, than thoſe of the Vulgar.

90. Love preſerves the Empire, which power ſets up.

91. The diſeſteem of Religious Ceremonies argues the decay of the Civil Government. Pious Princes have firſt kept their people Religious, and thereby made them virtuous and united.

92. Hereſies and Errors in the Church, are rather to be ſuppreſſed by Diſcipline, than increaſed by Diſputations; for in many caſes its Impiety to Doubt, and Blaſphemy to Diſpute.

93. Schiſmaticks are like a Top, if you ſcourge them, you keep them up; but if you neglect them, they will go down alone.

94. Revolutions of Government, and the ſucceſſive Inundations of ſeveral Factions, like the over-flowing *Nilus*, continually leave many ſeeds and ſpawns of Monſters, which may eaſily be formed to any deſign.

95. The love and hate of the People are equally dangerous.

96. Religion is the foundation of Society, when that is once ſhaken by contempt, the whole Fabrick cannot be ſtable nor laſting.

97. Great Men are the firſt that find their own Grief, and the laſt that find their own Faults.

98. Emulation amongſt Favourites is the ſecurity of Princes.

99. The two main Principles which guide humane Nature, are Conſcience and Law; by the former we are obliged in reference to another World; by the latter, in reference to this.

100. Two

100. Two things break Treaties; Jealouſie, when Princes are ſucceſsful; Fear, when they are unfortunate.

101. Inconveniences which happen to Government, are ſudden and unlooked for; therefore a Prince muſt be provided, *In omnem Eventum.*

102. It's ſafer for a State by death to extinguiſh the Power; or by pardon to alter the will of great Offenders, than to put them to exile or Abjuration. Therefore *Henry* the Fourth of *France*, being adviſed to baniſh Marſhal *Byron*, he ſaid, *That a burning Fire-brand caſts more flame and ſmoak out of a Chimney, than within it.*

103. In Treaties Faith will fail as long as Intereſt lives; and Intereſt will be found as long as Princes Reign.

104. In Commonwealths, with the Metropolis all is conquered, becauſe the Seat of Liberty and Empire being overthrown, the Union is loſt, of which the Government is formed.

105. The Proroguing and Diſſolving of Parliaments, is like the diſtilling of hot Waters, the oftner they are drawn off, the higher and ſtronger they are.

106. Bold Outrages are to be feared at the firſt Heat, when they have taken time, they abate of themſelves, and as the Factions grow ſtale, they utterly fall.

107. The State of a Prince is never eſtabliſhed with Cruelty, or confirmed by Craft.

108. It's more Prudence in a Prince to cut off or pardon, than diſtreſs any Man; for the diſtreſſed Man is ever before Peoples Eyes to move or exaſperate them; the Dead and pardoned are forgotten.

109. To lye ſtill in times of Danger, is calmneſs of mind, not Magnanimity; when to think well, is only to dream well.

110. There is no dividing of a Faction by particular Obligations, when it's general; for you no ſooner take off one, but they ſet up another to guide them.

111. It's no Prudence in a Prince to take off the Factions by Rewards, for it will animate others to be ſo, when they find ſuch Encouragements for being troubleſome.

112. Many times the way for a Prince to preſerve his power, is not to keep it; the People of *England*, like Wantons, not knowing what to do with it, have contended with ſome Princes, as *Henry* the Third, King *John*, *Edward* the Second, for that power which they have thrown into the Arms of others, as Queen *Elizabeth*.

113. Favourites are Court-Dials, whereon all look when Majeſty ſhines on them, and none when it's night with them.

114. Kings may marry, but Kingdoms never marry; ſo that by Marriage there is no permanent Intereſt gained.

115. All power is but comparative; no Kingdom can take a juſt meaſure of its Safety by its own Riches or Strength at home, without caſting up at the ſame time what Invaſions may be feared and what Defences and Aids may be had from Allies abroad.

116. Anarchy or popular Tumults, have worſe Effects upon common Safety, than the rankeſt Tyranny; for it's eaſier to pleaſe the Humour, and either appeaſe or reſiſt the Fury of one ſingle Perſon, than of a multitude; take each of them in their Extreams, the Rage of a Tyrant, may

may be like that of Fire, which consumes what it reaches but by degrees, and devours one House after another; whereas the Rage of the People is like that of the Sea, which once breaking bounds, overflows a Country with that Suddenness and Violence, as leaves no hopes either of flying or resisting, till, with the change of Tides and Winds, it return of it self.

117. A Prince in Wisdom ought to make choice of such persons to be his Officers, as are Rich and Knowing, for being Rich they will not abuse the Prince themselves, and being Knowing will not suffer others to do it.

118. In Extremity the help of Forreigners is not to be condemned, but it's a Remedy least to be trusted, and last to be tried.

119. In popular Tumults many times nothing is more safe than speed, and greater Advantages accrew by Expedition than delays; for while some are in fear, some in doubt, others Ignorant, all may be reduced to the limits of Obedience; and Fury, when the first blast is spent, turns commonly to Fear; and those persons which are the Heads of Rebellion, whom the People Honour and admire at first, are at last plentifully re-paid with Scorn and Contempt.

120. In popular Tumults it's safer for a Prince with some yielding to condescend to peace, than by standing upon high points of Honour, to hazard the issue of a Battle, wherein the Prince cannot win without weakning, nor lose without danger of his undoing: *Lewis* the Thirteenth of *France*, was a sad instance hereof.

121. The Riches of the People are the Princes Safety, but their Poverty his Calamity; for they being Rich, will not easily attempt against the Govern-

Government, for fear of loſs; whereas being poor and beggarly, will upon every diſcontent be apt to break out into Action; for ſuch will think, being poor, that they cannot be worſe, but by bold Attempts they may be better.

122. In a popular Tumult and Rebellion, the beſt way is, firſt to cut off all their Proviſions, and then ſecondly, to ſow Sedition amongſt them, while the Prince may gain time, by pretended Treaties, to be even with them, drawing off the moſt Eminent of the Faction, and confounding the reſt.

123. Minions and Favourites of Princes, after the deceaſe of the Prince their Patron, uſually come into diſfavour with the ſucceeding Prince: *Oliver de Danne*, *Daniel* and *Doyat*, Servants to *Lewis* the XI. two of them were hanged, *Doyat* loſt his Ears, and was whipt up and down the Streets: And we know the Fate of *Empſon* and *Dudley*, who were ſo great Favourites to *Henry* the Seventh.

FINIS.

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